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CALUMNY REFUTED;

OR A

GLANCE AT JOHN WILBUR'S BOOK.

*against John Jos. Wilbur's journey
into India, A Narrative & Exposition.*

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled."—*Hebrews* xii. 14, 15.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand."—*Romans* xiv. 4.

By Abigail Barker & others.

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MDCCCXLV.

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written by some prominent members of the Society in America, about six years ago, when the religious views of J. J. Gurney (who was then travelling in that country as a gospel minister) were rudely attacked and grossly misrepresented, by a young man whom John Wilbur designates his "much-esteemed friend." Although many of the most weighty and valuable members of the Society highly approved this manuscript, the time for publishing it did not appear to have arrived, and, as we are informed, it was but little circulated.

Now, however, that the same "mutilated extracts" from J. J. Gurney's writings are brought before the public, it has been deemed only justice to a calumniated individual to give his sentiments entire, upon the different points J. Wilbur has adverted to, placing the garbled passages in brackets.* Thus the unfairness of J. Wilbur and his friend will be apparent. We believe that no unprejudiced and candid mind can read these pages and not be quite convinced, that J. J. Gurney and our early Friends, though somewhat differing in their choice of terms, are perfectly at *one* in all essentials. And it is only justice to J. J. Gurney to observe, that since these differences in the mode of expression have been pointed out to him, he has taken great pains (on the republication of any of his works) to simplify and improve such passages as were objected to.

Indeed, no one could have shown more readiness than he has done to comply with the wishes of his friends; and while some of his accusers have been heating themselves with a fire of their own kindling," and have been unprofitably occupied in "evil surmisings," "whisperings,"

* Some other subjects have been commented on by J. W., which do not appear in the manuscript among the garbled extracts; but enough are given to show the extreme unfairness of the whole thing, and to prove the correspondence between J. J. G.'s opinions and those of early Friends.

“debates,” &c., he, in his humble, Christian walk of faith, has been exhibiting the blessed fruits of the Spirit, as enumerated by the apostle; endeavouring to fulfil the whole law in one word, even in this, “Thou shalt love thy neighbour as thyself.” “By their *fruits* ye shall know them,” said our blessed Redeemer.

With regard to the charges made against him of undervaluing the writings of our early Friends, we, who have known him for many years, can testify that he invariably speaks of them in terms of strong approbation, and there are probably few persons in the Society of Friends who more frequently read them, themselves, or cause them to be read in their families. So that this accusation, like the others, is perfectly unfounded. Perhaps we cannot more easily refute some of the false and uncalled-for charges that have been made against him, than by giving an extract from a letter to a friend, with which we have lately been furnished. Before doing so, however, we would just remark that we have been assured, on unquestionable authority, that J. J. Gurney has had no more to do with the difficulties existing in America, than any other individual would have had, who happened to visit the country, at that time, in the capacity of a minister of the gospel. The ground, in too many places, was prepared by the late fearful schism for the springing up of jealousy and discontent. The “root of bitterness” was there—that deadly weed which is so often found in fallow and uncultivated ground, and which will inevitably defile the heart of every one who cherishes it; one of the many relics of the schism which we regret to believe still exist in many parts of that favoured land; though we also indulge the hope that a large part of the Society, and probably by much the *larger* part, are sound in word and doctrine, and are earnestly endeavouring to promote “peace on earth and good-will to men.”

EXTRACT FROM J. J. GURNEY'S LETTER.

"I have not looked into J. W.'s book, nor do I intend to do so; being too much occupied, in mind and time, by the duties to which I apprehend myself to be called, and having no taste for such kind of controversy. I have pleasure, however, in making a few remarks, in answer to thy letter, for thy own satisfaction, and that of our mutual friends.

"It is now about thirty-three years since I became a decided Friend on conviction, and was soon afterwards led openly to confess my faith, and to adopt that plainness of speech and dress which become our Christian profession.

"Ever since that period it has been my desire and endeavour, under a strong and abiding sense of religious duty, to maintain all our Christian testimonies with propriety and consistency, and steadily to uphold those religious principles which were professed and cherished by our earliest predecessors in the truth, and which continue to be maintained by our religious Society.

"Deeply, indeed, have I always felt the unutterable importance of those fundamental doctrines of the Christian religion, which are held and acknowledged by other orthodox Christians as well as by ourselves; but my sentiments and feelings, on the subject of these blessed truths, have never, in the smallest degree, weakened my attachment to those views respecting the government of our Lord Jesus Christ in the church, and the immediate and perceptible guidance of the Holy Spirit, which more or less distinguish our own religious body.

"Cordially do I unite in all those points, the holding of which is generally understood to be implied in that religious compact which binds us together as a distinct Society: namely, the universality of the light of Christ in the con-

science ; the cessation, under the gospel, of all typical forms and ceremonies in the worship of God ; the spirituality and freedom of the Christian ministry, which ought never to be exercised amongst us, without a divine call to the work, or without the immediate putting forth of the Holy Spirit on each successive occasion ; the unlawfulness of war and oaths ; and the propriety of abstaining from the vain customs of the world in speech, demeanour, and apparel, as well as in other respects. I cannot accuse myself of having ever under-rated or wilfully let down any of these points. I have steadily maintained them myself, and have constantly endeavoured to promote them among my fellow-members, and especially among our young people.

“ With regard to my writings, the greater part of them were published many years ago, and, when published, met, as far as I knew, with general acceptance both among Friends and others. The ‘*Essays on Christianity*,’ in particular, were republished by Thomas Kite, of Philadelphia, and were circulated to a considerable extent in America as well as Europe. I certainly am not aware that there is anything in them at variance from the truth as it is in Jesus, and as it has been always held by the Society of Friends. If there be any thing which bears this appearance, I believe it will be found, on examination, to consist, not in radical sentiment or doctrine, but simply in modes of statement or expression.

“ I have had great pleasure in correcting several passages in such of my works as were about to be republished, on the suggestion of some of my friends ; and I shall have the same satisfaction in correcting any other passages (when opportunity of republication offers), which may still require amendment, and which any friends will have the kindness to point out to me. There is one passage, however, in my writings, respecting which I now wish to offer thee a few words of explanation. It forms the conclusion of a tract on ‘*Impartiality in the In-*

terpretation of Scripture,' which was printed only for private circulation ; circulated by me only within extremely narrow limits, being intended for the consideration and correction of my friends ; and published wholly without my knowledge or consent. The passage is as follows :—' Were I required to define Quakerism, I should not describe it as the system so elaborately wrought out by a Barclay, or as the doctrines and maxims of a Penn, or as the deep and refined views of a Pennington ; for all these authors have their defects as well as their excellencies. I should call it the religion of the New Testament of our Lord and Saviour Jesus Christ, without diminution, without addition, and without compromise.'

"Having reason to believe that these lines have been misunderstood, I now wish to say that nothing was further from my intention than to disparage the writings of Barclay, Pennington, and Penn. Never has it been my practice to attack the Christian reputation of our early Friends. Deeply and truly do I honour their memory, and always have I been ready to maintain, that, although in the heat of controversy they may sometimes have expressed themselves in an unguarded manner, they were sound and orthodox in their religious sentiments, and especially in their view of the redemption of mankind through our Lord and Saviour Jesus Christ. The object of the passage was to show, that for a *perfect* exhibition of divine truth, we must look to the Holy Scriptures themselves ; and that Quakerism, as held by these very men—worthy and excellent as they were—and handed down by them to their successors, is nothing more or less than the religion of the New Testament, without addition, without diminution, and without compromise."

COMMENTS
ON
MUTILATED EXTRACTS FROM THE WRITINGS
OF JOSEPH JOHN GURNEY,
CONTRASTED WITH
SELECTIONS FROM THE WRITINGS OF FOX,
BARCLAY, PENN, AND OTHERS;
BY THE LATE ABIGAIL BARKER,
AND OTHER FRIENDS IN AMERICA.

INTRODUCTION.

IN the seventh month, 1837, our beloved friend, Joseph John Gurney, of Norwich, England, arrived in Philadelphia; with certificates from his monthly, quarterly, and yearly meeting of ministers and elders—all expressive of their full unity with his concern, to visit, in gospel love, Friends and others on this continent, and also some of the West India islands, “he being a minister in unity and good esteem.” This weighty prospect having engaged the serious and deliberate consideration of Friends in the different meetings, near unity and tender sympathy was felt and expressed, and he encouraged to pursue his labours of love; his friends commending him to the brotherly care of those among whom he may be called, and certifying “that he is concerned for the upholding of our Christian testimonies, and consistent in maintaining them,” and “that his life and conversation are consistent with his Christian profession.”

His certificate, from the monthly meeting, was signed by not less than sixty Friends, and that by the meeting of ministers and elders, by the clerks thereof.

We have heard them read many times, to our satisfaction, with the confirming evidence of his devotion to his Divine

Master's service ; and he is accordingly received by many as a brother beloved in the truth.

Since his sojourn amongst us, he has been travelling in the service of the gospel through different parts of this land, exemplifying, by his daily walk, the character given of him by his friends at home ; and leaving many seals of his ministry being under the direction of Him who bade his disciples, " Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

But, as has been the experience of the most devoted of the Lord's servants in all ages, this humble follower of Jesus has been permitted to endure deep conflicts and close proving of his faith.

Some years previous to his coming to this country, our dear friend, Joseph John Gurney, had written several excellent works upon religious subjects, with all of which his friends were well acquainted at the time they gave him their certificates ; and those which treat of the doctrines and principles of the Society had been examined and approved by the morning meeting in London, whose business it is to judge of works of this character.

But the style being modern, and therefore unlike that of the early writers in the Society, a spirit of jealousy sprang up in the minds of some Friends in this country, that they were not in accordance with the sentiments and views of our predecessors. In short, he was by these denied the character of a genuine Quaker, and much effort was used to propagate this opinion.

Among the means devised to lessen the confidence of Friends in him, and in his religious sentiments, a work was got up by disaffected individuals, consisting of extracts from Joseph John Gurney's works, taken in a very unfair manner ; beginning and closing a sentence at a comma, or semicolon, and, in some instances, where there was no stop ; omitting the preceding and subsequent parts, though they are in such close connexion, that the true sense, in some instances, is thereby destroyed.

Another perversion is no less palpable : where the literal sense of the author has been misrepresented by the compiler, and made to bear a spiritual signification ; deeply underscoring certain sentences to make them emphatic. Short and broken sentences have also been taken from his writings on different subjects, and designated by titles of the compiler's own invention.

These deceptive extracts are placed in contrast with long selections from the writings of Fox, Penn, Barclay, &c., &c. ; and, to a cursory or prejudiced mind, might seem to contain the difference of sentiment which the compiler so much wishes to prove.

A sense of justice due to the character of our friend Joseph John Gurney, and to the cause in which he is engaged, has induced a careful examination of the writings from which these garbled extracts are taken, and a fair comparison of his sentiments with those set in opposition to them, which, with the comments upon them, we desire may obtain a careful, deliberate, and candid perusal. This we think cannot fail to convince those who are honestly desiring to know the truth, that Joseph John Gurney has been grossly misrepresented by these disingenuous selections from his works.

These contrasted extracts have, in a private way, been circulated far and wide ; and it is surely most unkind and unjustifiable to bring charges against an individual, without giving him an opportunity to defend himself. It is contrary to the letter and to the spirit of the gospel, as well as to the long-established discipline of the Society of Friends. In short, no man is safe in the exposition of his sentiments, whether religious or moral, when such liberties are taken or countenanced by the community.

The respective subjects are given under the titles chosen by the compiler of the mutilated extracts ; the comments and the annexed selections under the same titles ; and they follow each other in regular succession, giving the reader a clear view of each subject separately.

The paragraphs from which the garbled extracts are taken are presented in full, with their preceding and subsequent parts; the broken sentences taken by the compiler being enclosed in brackets, showing to every candid reader their unfairness; to which are appended, selections from the works of Joseph John Gurney, and from approved writings of other Friends, evincing the unison of sentiment existing between them.

COMMENTS, &c.

ON THE TRUE SOURCE OF DIVINE KNOWLEDGE.

MUTILATED EXTRACTS.

“Now, the information which the Bible gives respecting the Supreme Being, whether considered as a harmonious whole, or viewed in its principal details, is to be found originally in the Bible alone.”—Portable Evidence, p. 31.

“It is the Bible, and the Bible only, which declares a standard of morals, universally applicable to our need, and liable to no change.”—p. 35.

“Now, it is in the Scriptures only that the attributes of our heavenly Father are fully made known to us.”—p. 101.

“This delightful science [geology] has done much to confirm the Scripture record, and to complete that natural proof of a supreme intelligent Being on which all religion hinges.”—Address to the Mechanics of Manchester, p. 12.

Compare the extracts from Joseph John Gurney with the following:—

“Seeing no man knoweth the Father but the Son, and he to whom the Son revealeth him; and seeing the revelation of the Son is in and by the Spirit, therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be, only revealed.”—R. BARCLAY, Apology, Prop. ii., p. 18.

"For the better understanding of this proposition, we do distinguish betwixt the certain and uncertain knowledge of God—betwixt the spiritual and literal knowledge—the saving heart knowledge, and the soaring, airy, head knowledge: the last, we confess, may be divers ways obtained; but the first by no other way than the inward immediate manifestation and revelation of God's Spirit, shining in and upon the heart, enlightening and opening the understanding. None have any true ground to believe they have attained it who have it not by this revelation of God's Spirit."—p. 20.

"I would, however, not be understood as if hereby I excluded those other means of knowledge from any use or service to man. That it is far from me so to judge, as concerning the Scriptures in the next proposition will plainly appear. The question is not, what may be profitable or helpful, but what is absolutely necessary: many things may contribute to further a work, which yet are not the main things that make the work go on. The sum, then, of what is said amounts to this: that where the true inward knowledge of God is, through the revelation of his Spirit, there is all, neither is there an absolute necessity of any other; but where the best, highest, and most profound knowledge is, without this, there is nothing, as to the obtaining the great end of salvation."—p. 26.

"I have already touched upon their fundamental, which is as the corner-stone of their fabric, and, indeed, to speak eminently and properly, their characteristic, or main distinguishing point or principle, viz., the light of Christ within, as God's gift for man's salvation; this, I say, is as the root of the goodly tree of doctrines that grew and branched out from it, which I shall now mention," &c.—W. PENN, *Rise and Progress*, p. 27.

"My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book, or writing; for though I read the Scriptures, that spoke of Christ and of God, yet I know him not but by revelation, as he who hath the key did open, and the Father of Life drew me to his Son, by his Spirit."—GEORGE FOX, *Journal*, vol. i., p. 92.

See also William Penn's preface to "*Christianity Revived*."

COMMENTS,

ON THE TRUE SOURCE OF DIVINE KNOWLEDGE.

AFTER speaking of the faint light which nature, even aided by tradition, throws upon the character of the Supreme Being, J. J. Gurney proceeds to adduce, as a convincing proof of the divine origin of Scripture, the wonderful display of his attributes which it contains, as his unity, his creative power, that he is a spirit, holy, &c., and adds, "Above all, in the Christian doctrine of atonement, we find a solution of that most difficult moral problem, how God can forgive and save a sinful race consistently with the due maintenance of his law." * * * *

"[Now the information which the Bible gives respecting the Supreme Being, whether considered as a harmonious whole, or viewed in its principal details, is to be found originally in the Bible alone.] Whatever of correct theology is to be met with in the pages of modern Christians, or even deists, is borrowed from the Sacred Volume: a remark which also applies to all that is true in the religion of Mahomet."

The latter sentence is not quoted in its proper place by the compiler, though it clearly modifies and explains what is intended by the first. It is simply this—That man by nature knows not God, and an evidence of this is the fact, that in no other writings can be found anything like such a display of his attributes. That this is the true meaning of the argument, is shown by the purpose to which it is applied.

The next extract is yet more palpably defective. As an evidence of the divine authority of the Scriptures, he adverts to the true standard of morals which they furnish, and contrasts this with that of various philosophers, Plato, Cicero, the Stoics, Epicureans, Academicians.

"Now, it is quite evident that each of these notions * * * leaves the whole subject a prey to the speculations and imaginations of men, and therefore in a state of darkness and hopeless uncer-

tainty. [It is the Bible, and the Bible only, which declares a standard of morals, universally applicable to our need, and liable to no change.] That standard is the revealed will or law of God. The voice of Christianity proclaims that only to be virtue, which the law of God prescribes," &c.—*Portable Evidence*, p. 35.

Can any one doubt that the object of the writer was simply a comparison of the system of the Bible with other systems the offspring of human ingenuity? as if he had said, It is this book, and no other book, which declares, &c.

The remaining passage on this is from "*Portable Evidence*," p. 101. He adduces the fallen condition of man as revealed in the Scriptures, as an evidence of their truth, and affirms that the ancient philosophers were miserably defective in their views of sin, and proceeds to remark: "The heinousness of sin is greatly aggravated in our view by the knowledge of His glorious attributes whom it offends."

"[Now it is in the Scriptures only that the attributes of our heavenly Father are fully made known to us, and therefore it is only through the religion of the Bible that we can obtain an adequate notion of sin.] But the cardinal point revealed to us in Scripture, and only in Scripture, without a knowledge of which it is impossible for any man to form a full estimate of sin, is, that God so loved the world, as to send his only begotten Son into the world to be a sacrifice for our sins."

It will, I think, be evident that in all the passages J. J. Gurney is speaking of the Scriptures as the depository of that literal knowledge, which is indeed of great value in itself, but becomes true saving knowledge only as it is applied to the heart by the immediate operation of the Holy Spirit.

Between R. Barclay and him there is no difference "on the source of true saving knowledge," J. J. Gurney's object being to convince those who do not believe in the outward revelation of the Divine will, of the truth of Scripture, he confines himself to the evidence of this revelation.

R. Barclay, calling those who were resting in the letter to the power of that blessed Teacher by whom only it could be

made available to their salvation, dwells mainly on this view. The two writers are placed, as it seems to me, in opposition only by neglecting the plain scope and object of their respective works, and by what may be truly called "garbled extracts."

That our early Friends concurred with J. J. Gurney, in considering that the great truths of the incarnation and atonement of Christ, &c., were to be found in Scripture only, and as these truths have a most important bearing upon the attributes of the Divine Being, that these were fully displayed in the Bible alone, the following passage from T. Upsher, in reply to G. Keith, will show :—

"In my first I said it was not needful that the light within should reveal the incarnation, sufferings, and death, of Christ, &c., without the Scripture, seeing it had pleased the Lord to bless us with the benefit of them; and in my last I said, as it was not needful, so the light within did not do it. And pray, what necessity is there, that the all-wise God should reveal or declare those things to us anew without the Scriptures, seeing he has already done it by them, the truth of which is opened and confirmed to us by the self-same Spirit which gave them forth? Or does George Keith think it necessary we should throw away the Holy Scriptures, in expectation of a new revelation of those things to us again, by his Holy Spirit, without them?"—T. EVANS, Exposition, p. 279. [R. Claridge.]

"We do not plead for any new gospel, faith, or doctrine, different from that which Christ and his holy prophets and apostles taught, and is recorded in the Scriptures of truth, but for the revelation of that which they taught, and is therein recorded."—p. 278.

Other evidence might be given, but this is so clear as to require no further proof. That J. J. Gurney does not differ from R. Barclay, "on the source of true saving knowledge," the following extract clearly shows :—

"The serious and enlightened Christian, of every name, will readily confess that it is *only through the influence of the Holy Spirit, that he is enabled rightly to apprehend God, to know himself, and*

to accept *Jesus Christ as his all-sufficient Saviour*; that it is only through such an influence that he is converted in the *first place*, and afterwards sanctified and prepared for his heavenly inheritance." . . . "Some persons conceive that the Spirit of God does not influence the heart of man directly, but only through the means of certain appointed instruments, such as the Holy Scriptures and the word preached." . . . "Now with Friends . . . it is a leading principle in religion, that the work of the Holy Spirit in the soul, is not only immediate and direct, but perceptible."—J. J. GURNEY, *Observations*, pp. 75, 76.

"From these remarks you will easily perceive how false is the notion entertained by some persons, that geology is fraught with a sting against religion. So far from it [this delightful science has done much to confirm the Scripture record, and to complete that natural proof of a Supreme Intelligent Being on which all religion hinges.] Let it ever be remembered, that, of all persons in the world, the Christian has the least reason to fear the influence of truth. Truth is the very element which he breathes. It is his hope, his strength, and his life. From whatsoever quarter it bursts in upon him, he hails its approach, and greets it as his firmest friend. His motto is unchanged and unchangeable—'Truth shall triumph.'"—Address to the Mechanics of Manchester, p. 12.

"Christ unfolds himself to us in the Scriptures, and at the same time he knocks at the door of our hearts by his Spirit. If we open the door and receive the heavenly guest, he will soon display his beauty and glory to our mental vision. We shall behold him in his divine majesty, in his boundless power, in his matchless condescension, in his perfect fitness to all our need, and we shall no longer be able to doubt that he is God our Saviour."—*Portable Evidence*, p. 168.

"In drawing a comparison between the ethics of the ancient philosophers, and the moral law contained in Scripture, we again address ourselves to the scholar. But in making our appeal to the man who reads his Bible only, we may inquire of him whether that law does not meet the best feelings of his mind, and coincide in all its parts with the decisions of his conscience; whether it is not marvellously clear and comprehensive; whether he does not find it *under the influence of the Holy Spirit*—a safe guide in all the exigencies of life; and, lastly, whether he is not happy and at rest

precisely in the degree in which he conforms himself to its rules. If he be a person of integrity and reflection, he will be sure to answer these questions in the affirmative, and in so doing, he will furnish himself and others with a satisfactory evidence that the law of Christianity is the law of God."—p, 40.

FAITH.

MUTILATED EXTRACTS.

"FAITH draws near unto that God, whom reason has discovered."
—Christian Essays, p. 353.

"But as long as these noble faculties of the human mind are kept," &c.

"This faith is the means through which we receive the Holy Spirit, by whom we are regenerated and sanctified."—p. 360.

"Lastly, a saving faith in Jesus is not merely intellectual: it springs from the heart, works by love, gradually accepts the Saviour in all his offices, and gently constrains the Christian to take up his daily cross and follow Christ."

"Were I the most solitary of hermits, or cast, like the shipwrecked mariner, on an uninhabited island, I could not live at all did I not, in a multitude of instances, exercise the principle of faith: I must be led about by probabilities."—pp. 345, 346.

"But it is in social and civil life more particularly, that the principle of faith is called into action, and every one who has reflected on the subject must be well aware, that, were it not for the willing admission of those things which are not philosophically certain, but only in various degrees probable, and more especially for a due reliance on testimony, the whole frame-work of society would be disorganised and subverted."

"Faith is an indispensable link in that mighty chain of divine wisdom and providence, which binds together man to man, family to family, and nation to nation; and without it there could be no order or union in the intellectual part of God's visible creation. Such being the state of the case, there can be nothing opposed to true reason and philosophy in the perfectly corresponding fact, that

under the moral and spiritual government of God, and in order to that religious life which is alone productive of eternal happiness, men are required to bring the same principle into action, and to regulate their dispositions and conduct, not merely by their knowledge of that which is certain, but more especially and more extensively by their belief of that which is probable."

"It is a reliance of the soul on the incarnate Son, who conducts the great scheme appointed for our salvation."—p. 357.

"Although this trust in God may be exercised by persons who possess no other information on divine subjects than that which they derive from natural religion, yet the declarations of Scripture respecting faith have been in all ages addressed to that part of mankind who have enjoyed the light of an outward revelation."—p. 359.

"But you ask me, on what moral and religious knowledge is founded? I answer, on that which is the basis of every other branch of knowledge—belief."—Address to the Mechanics of Manchester, p. 13.

Compare J. J. Gurney, on Faith, with the following :—

"The fourth thing affirmed is, that these revelations [the immediate revelation of Christ by the Holy Spirit] were the object of the saints' faith of old. This will easily appear by the definition of faith, and considering what its object is: for which we shall not dive into the curious and various notions of the school-men, but stay in the plain and positive words of the apostle Paul, who describes it two ways. (Heb. xi.) 'Faith,' says he, 'is the substance of things hoped for, the evidence of things not seen;' which, as the apostle illustrateth it in the same chapter by many examples, is no other but a firm and certain belief of the mind; whereby it resteth, and in a sense possesseth, the substance of some things hoped for, through its confidence in the promise of God; and thus the soul hath a most firm evidence, by its faith of things not yet seen nor come to pass. The object of this faith is the promise, word, or testimony of God, speaking in the mind. Hence it hath been generally affirmed, that the object of faith is *Deus loquens*, &c.—that is, God speaking, &c.—which is also manifest from all those examples deduced by the apostle throughout that whole chapter: whose faith was founded, neither upon

any outward testimony, nor upon the voice or writing of man, but upon the revelation of God's will, manifest unto them and in them."—R. BARCLAY, *Apology*, Prop. ii., pp. 33, 34.

"Moreover, if the faith of the ancients were not one and the same with ours—*i. e.*, agreeing in substance therewith, and receiving the same definition—it was impertinent for the apostle (Heb. xi.) to have illustrated the definition of our faith by the examples of that of the ancients, or to go about to move us by the example of Abraham, if Abraham's faith were different in nature from ours. Nor doth any difference arise hence, because they believed in Christ, with respect to his appearance outwardly as future, and we, as already appeared. For neither did they so believe in him to come, as not to feel him present with them, and witness him near, seeing the apostle saith, 'They all drank of that spiritual rock which followed them, which rock was Christ;' nor do we so believe concerning his appearance past, as not also to feel and know him present with us, and to feed upon him. 'Except Christ,' saith the apostle, 'be in you, ye are reprobates.' So that both our faith is one, terminating in one and the same thing."—p. 37.

"Yet we are very ready to declare to the whole world, that we cannot think men and women can be saved by their belief of the one [Christ coming in the flesh], without the sense and experience of the other, his inward and spiritual appearance."—W. PENN, *Primitive Christianity Revived*, chap. ix.

"They whose faith doth not stand in the power of God, cannot exalt his kingdom that stands in power; therefore, every one's faith must stand in the power of God." "All that are in the true faith, that stands in the power of God, will judge them as carnal, and judge down that carnal part in them that cries up Paul or Apollos: that their faith may stand in the power of God, and that they may exalt Christ, the author of it; for every one's eye ought to be to Jesus; and every just man and woman may live by their faith, which Jesus Christ is the author and finisher of. By this faith every man and woman may see God, who is invisible; this faith gives the victory, and by it he hath access to God. So every one's faith and hope standing in the power of God, all therein have unity, victory, and access to God's throne of grace, in which faith they please God. By this faith they are saved; by this faith they obtain the good report, and

subdue all the mountains that have been betwixt them and God.”
—GEORGE FOX, *Journal*, vol. ii., p. 217.

“What, then, is that faith which is the gift of God? It is that power of believing which springs out of the seed of eternal life, and leavens the heart, not with notions of knowledge, but with the powers of life. The other faith is drawn out of man’s nature by considerations which affect the natural part, and is kept alive by natural exercises of reading, hearing, praying, studying, meditating in that part; but this springs out of a seed of life given, and grows up in the life of that seed, and feeds on nothing but the flesh and blood of Christ; in which is the living virtue and immortal nourishment of that which is immortal. This faith, at its first entrance, strikes that part dead in which the other faith did grow, and by its growth perfects that death and raiseth up a life, which is of another nature than ever entered into the heart of man to conceive.”—ISAAC PENNINGTON’S *Works*, vol. i., p. 187.

“The true faith, the faith of the gospel, the faith of the elect, the faith which saves the sinner from sin, and makes him more than a conqueror over sin and the powers of darkness, is a belief in the nature of God, which belief giveth entrance into, fixeth in, and causeth an abiding in that nature. Unbelief entereth into death, and fixeth in the death; faith gives entrance into, and fixeth in, the life. Faith is an engrafting into the vine, a partaking of the nature of the vine, a sucking of the juice from the vine; which nothing is able to do but the faith, but the belief, in the nature; and nothing can believe in the nature, but what is one with the nature. So then faith is not a believing the history of the Scripture, or a believing that Christ died for sinners in general, or for me in particular, for all this may be done by the unbelieving nature [like the Jew]; but a uniting to the nature of God in Christ, which the unbeliever starts from, in the midst of his believing of these. Yet I do not deny, that all these things are to be believed, and are believed with the true faith; but this I affirm, that they also may be believed without the true faith, and such a belief of these doth not determine a man to be a believer in the sight of God, but only the union with the nature of that life from whence all these sprang, and in which alone they had their true value.”—p. 274.

COMMENTS,
ON FAITH.

IN J. J. Gurney's "Christian Essays," the chapter on Faith is a clear and logical examination of the subject of belief, or faith, considered as a principle of action. He shows, in the first place, that, in requiring the exercises of this principle as indispensable to the religious life, Divine Providence acts in perfect analogy with the known course of his government; that men, in the ordinary concerns of life, are continually obliged to act upon belief in that of which they have not, strictly speaking, any positive knowledge.

For, "Nothing is known, (to speak with entire precision,) but that which is self-evident, or absolutely demonstrated. Since, therefore, among the innumerable propositions which, in the natural course of life, are practically presented to our regard and attention, there is but a very small portion indeed to which such a description can be applied, it is easy to perceive, that to walk by faith—in a plain, though subordinate, sense of these terms—is the universal and inevitable lot of humanity. [Were I the most solitary of hermits, or cast like the shipwrecked mariner on an uninhabited island, I could not live at all, did I not in a multitude of instances exercise the principle of faith: I must be led about by probabilities.]"

It is difficult to discover what it is that is deemed amiss in this statement; but from the stress laid upon probabilities, it is presumable that the compiler intends to represent J. J. Gurney as asserting, that faith does not produce assurance, but rests on probabilities. Now, the whole passage admits of no such interpretation, though the single sentence selected might. He expressly states, that it is in a strict or scholastic sense that he uses the word "known;" while the omission of this clause leaves the word "probabilities" to be understood in its ordinary or loose meaning.

The same idea is expressed in a passage following the last selected: that while

“The subjects of our belief are with more philosophical precision described as probabilities, than as certainties, it ought by no means to be forgotten, that, for all practical purposes, knowledge and belief are often found to be tantamount. Both the one and the other are grounded on evidence; and where evidence, though short of mathematical demonstration, is conclusive, belief assumes the character of that strong, yet easy and familiar, persuasion of the mind, which is not unfrequently nor unreasonably described as knowledge.”

Again, he remarks:—

“In requiring of us faith in himself, God deals with us as reasonable creatures, for he has imparted to us, by the light of nature, ample evidence of his existence,” &c.

He affirms, that “reason demonstrates the existence of God,” and, therefore, to require faith in him is nothing unreasonable. But while he thus shows the reasonableness of faith in the Divine Being and his attributes, he makes a clear and broad distinction between that faith which is the mere result of reasoning, and that saving faith which “is the gift of God.”

“Lastly, let it ever be remembered, that the faith in Christ which is thus frequently declared to be the means of our salvation, and which procures for us the sanctifying effusions of that Holy Spirit *by whose influence it is itself originated*, is *not the mere conviction of our understanding* that Jesus was the true Messiah, or that he made an atonement for the sins of the world. Such a conviction, although desirable and needful, is in itself *a dead faith*. The devils themselves could confess, that Jesus was the Christ, the Son of God; and we read, they also believe and tremble. *Saving faith in Christ is a living and active principle*, implanted by a divine hand in the soul, through which, as penitent sinners,” &c.

The compiler here quotes p. 360, [“This faith is the means through which we receive the Holy Spirit,” &c.,] and from the connexion in which his extract is placed, it might seem that this faith was the mere conviction of our

understanding ; whereas the preceding sentence, commencing "The faith by which the Christian is saved," shows what faith is alluded to—namely, that which in a former passage is declared to be implanted by a divine hand in the soul, and originating in the influence of the Holy Spirit.

"It springs from the heart" is dashed, as though the heart of man produced it—in other words, that man was the author of his own faith ; whereas, the text recently quoted proves that the true meaning is, that it is implanted *in the heart* by a divine hand. It works by love, and thence proceeds to control all his actions (p. 359). That the declarations of Scripture are addressed to those who possess them, seems an incontrovertible truth.

Compare now the whole essay, or the passages quoted, with their context—with the deeply instructive extracts from the writings of our early Friends—and it seems scarcely possible that any essential difference can be found between these pious and enlightened men.

In page 353, a passage occurs in which the same train of thought as that contained in the quotation from R. Barclay, in relation to the faith of the ancients, is dwelt upon and enlarged.

"[Faith draws near unto that God whom reason has discovered,] and relies with humble confidence on his unchangeable attributes. It quietly accepts as undoubtedly true whatsoever he reveals to us, although in various respects deeply mysterious, and above the powers of our natural comprehension. It admits with equal readiness the laws, the doctrines, and the promises of Scripture ; and, working by love, applies them all to their genuine practical purposes. Faith and reason in religion obviously interfere with one another, when we believe in some propositions which have no foundation in reason, or when we reason upon others which are the proper subjects of faith only ; [but as long as these noble and useful faculties of the human mind are kept] respectively in their right province, and are brought to bear upon religion, each within its own prescribed limitations, so long will they be found to strengthen and adorn one another, and in an admirable manner to

co-operate in the mighty work of man's salvation."—*Christian Essays*, p. 497.

"The faith by which the Christian is saved is, indeed, very frequently declared to be faith towards our Lord and Saviour Jesus Christ, the Redeemer of men. As sinners we are justified before God by placing our reliance on the Messiah, whom the Father sent into the world to make an atonement for the sins of mankind, who loved us and gave himself for us."—p. 508.

"[This faith is the means through which we receive the Holy Spirit, by whom we are regenerated and sanctified.]"—p. 360.

"[Lastly, a saving faith in Jesus is not merely intellectual; it springs from the heart, works by love, gradually accepts the Saviour in all his offices, and gently constrains the Christian to take up his daily cross and follow Christ.]"

"Reason demonstrates that God exists; and his wisdom, his power, and his love, are manifested at once in the works of his creation, and in the order of his providence. But that which alone makes known his attributes to us in the fulness of their beauty and harmony, and which, at the same time, satisfactorily develops our relations towards him, and his dealings towards us, is unquestionably revelation. Now, whatsoever external light and knowledge respecting God and his truth is derived through the medium of revelation, is plainly to be attributed to the influence and operation of the Holy Spirit, who not only dwelt immeasurably in Jesus Christ, but filled and animated the patriarchs, the prophets, the evangelists, and the apostles, qualifying them for their service, dictating their predictions, and inspiring all their doctrine."—p. 461.

"The enlightened Christian draws near, in reverent confidence of soul, to the Father, as to the origin and fountain of all his sure mercies; to the Son, as to the mediator through whom those mercies flow; and to the Holy Spirit, as to the omnipresent agent by whom the mercies of the Father and the mediation of the Son are completed and applied. Thus, in unison with his brethren who have obtained the like precious faith with himself, he participates in the grace of the Lord Jesus Christ, and in the love of God, and in the communion of the Holy Ghost."—p. 501.

"Thus, it appears, that although the saving efficacy of a living faith by no means depends on the extent of the information

imparted to the believer, and may even be experienced by persons who are acquainted only with natural religion; yet to us to whom the gospel is revealed, the faith which alone introduces to a participation in the favour of the Almighty, the faith which alone is justifying in the sight of God, is 'faith towards our Lord Jesus Christ.' [It is a reliance of the soul on the incarnate Son, who conducts the great scheme appointed for our salvation;] who, in every part of that scheme, is prominently presented to our attention, who was himself delivered for our offences, and raised for our justification."—p. 504.

"[Although this trust in God may be exercised by persons who possess no other information on divine subjects than that which they derive from natural religion, yet the declarations of Scripture respecting faith have been in all ages addressed to that part of mankind who have enjoyed the light of an outward revelation.] With such as these, a belief in revelation—*i. e.*, in the word of the Lord—is an essential part, or necessary consequence, of an acceptable trust in God. Hence, the blessings promised by the gospel of Christ are offered only to believers in that gospel. And here, also, God deals with us as with reasonable creatures; for he does not require of us faith in revelation, without at the same time bestowing upon us the signs of miracles and prophecy, together with internal moral evidences, in order to convince us that he is himself its author."—p. 508.

"[But you ask me on what moral and religious knowledge is founded? I answer, on that which is the basis of every other branch of knowledge—belief.]* I have endeavoured to make it clear to you, that even philosophical and mathematical knowledge inevitably rest upon certain principles which are received only by an intuitive conviction or natural faith; and that historical knowledge depends solely on that peculiar kind of belief which is produced by testimony. I might have gone further. I might have mentioned to you that your circumstances preclude the greater part of you from making philosophical experiments for yourselves, and from engaging in those mathematical calculations on which depends the certainty of astronomical

* It is evident that J. J. Gurney is not here speaking of the faith of the gospel, but of faith or belief induced by credible testimony; but if he had applied the latter term to divine faith, it would have been strictly scriptural.

science; you are compelled to take for granted the result of other men's inquiries and labours, and you do not hesitate to believe those results to be true. And why? Because you rely on the testimony of books, on the testimony of your lecturers. A few moments will convince you, that almost all the knowledge you possess of nature and philosophy, as well as geography and history, rests on no other basis whatsoever than faith in testimony."—Address to the Mechanics of Manchester, p. 13.

UNIVERSAL AND SAVING LIGHT.

MUTILATED EXTRACTS.

"YET it must be allowed that it is chiefly through revelation that we are thus led to reason from creation and providence, and that merely natural religion, even with the additional light of tradition, has left the heathen world in all ages in a state of great darkness respecting the Supreme Being."—Portable Evidence, p. 28.

"Their case is not to be confounded with that of the uninstructed heathen, who have never heard the truth. To these [instructed persons] the gospel has been preached."*—p. 146.

"The Gentiles, who gave themselves up to idolatrous and other vicious practices, were condemned for this very reason, that they sinned against the light of nature, and both practised and promoted iniquity, although they knew the judgment of God, that they which commit such things are worthy of death."

NOTE. "I beg it may be understood, that by the light of nature I mean simply the light which God has communicated to the souls of men independently of an outwardly revealed religion."—Christian Essays, p. 366.

"God has written his moral law on the hearts of all men, or, in other words, has interwoven a sense of it with their very nature."—p. 392.

"If the light in numberless instances is extremely faint," &c.—Essay on Love to God, p. 28.

* The Compiler says, "Implying, it has not to others."

Compare the extracts from J. J. Gurney, with the following, from G. Fox and R. Barclay :—

“ I saw that Christ died for all men, and was a propitiation for all, and enlightened all men with his divine and saving light, and that none could be a true believer, but who believed in it. I saw that the grace of God, which brings salvation, had appeared to all men, and that the manifestations of the Spirit of God were given to every man to profit withal.”—GEORGE FOX, *Journal*, vol. i., p. 112.

“ I declared to them that every one that cometh into the world was enlightened by Christ the life, by which light they might see their sins, and Christ who was come to save them from their sins, and died for them.”—p. 224.

“ And this light enlighteneth the heart of all for a time, in order for salvation ; and this is it which reproves the sin of all individuals, and would work out their salvation, if not resisted : nor is it less universal than the seed of sin, being the purchase of his death, who tasted death for every man,” &c. “ For as hence it will follow that some of the old philosophers might have been saved ; so also may some, who by Providence are cast into those remote parts of the world where the knowledge of the history is wanting, be made partakers of the divine mystery, if they receive and resist not that grace, a manifestation whereof is given to every man to profit withal.”—R. BARCLAY, *Apology*, Prop. v.

“ This most certain doctrine being then received, that there is an evangelical and saving light and grace in all the universality of the love and mercy of God, towards mankind, both in the death of his beloved Son the Lord Jesus Christ, and in the manifestations of the light in the heart, is established and confirmed against all the objections of such as deny it. Therefore Christ hath tasted death for every man, the benefit of whose offering is not only extended to such who have the distinct outward knowledge of his death and sufferings, as the same is declared in the Scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge, by some inevitable accident, which knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful, unto such from whom God himself hath withheld it : yet they may be made partakers of the mystery of his death, though ignorant of the history, if they suffer his seed and light, enlightening their hearts, to take place, in which communion with the Father is to be enjoyed.”—Prop. vi.

COMMENTS,

ON UNIVERSAL AND SAVING LIGHT.

THE doctrine of J. J. Gurney on this subject, appears to be in strict accordance with those of early Friends. Compare the extracts given by the compiler with the following :—

“The reality and universality of the law, or in other words of the light, being allowed, I would ask, What is it, and whence does it come?” “On the broadest Scripture principles, we must trace it immediately to God: to the Holy Spirit, as the author of true moral illumination; to the Son, as the Mediator through whom all spiritual blessings flow; to the Father, as the only spring and origin of every perfect gift. Between the declaration of Paul, that Christ gave himself a ransom for all, and that of John, that he lighteth every man that cometh into the world, there is surely a most satisfactory and delightful accordance.”—Distinguishing Views, p. 59.

“When Socrates, as compared with his fellow-countrymen, attained to an eminent degree of disinterestedness, integrity, justice, and charity, when he obeyed the *counsels of that unknown monitor*, who so *frequently checked him* in the hour of temptation; when he bore so clear a testimony to virtue, as to be persecuted to death for virtue’s sake; on what scriptural grounds can any man deny, that he was made a partaker, to a certain degree, of a divine influence? These may be regarded as rare instances, but they are far from being solitary ones.”—p. 60.

“They may at least serve the purpose of showing the nature and origin of that law, by which the natural consciences of men are illuminated, and by which they may be rectified. It appears to be a doctrine truly consistent with the scope and tenor of Scripture, and with the breadth of that foundation which is laid in Zion, even the foundation of Jesus Christ, and him crucified; that, as every man born into the world receives a *measure of moral light*, so every man born into the world has his day of spiritual visitation. I conceive that the Christian church at large is much indebted to

George Fox and his brethren for the bold, clear, and stedfast manner, in which they maintained these important doctrines.”—pp. 61, 62.

“Every human being has this freedom of will, with a *sufficiency of light* and power to direct its operation: but this powerful light is not inherent in man’s nature, but is graciously bestowed by Him who is the true light, that lighteth every man that cometh into the world. Jesus Christ has made his one offering on the cross a sufficient sacrifice and atonement for the sins of the whole world; and his gracious Spirit strives with and enlightens all men; thus putting them into a salvable state; therefore every human soul may be saved if it is not his own fault.”—p. 63.

The extract from “Portable Evidence,” p. 23, is too short: the whole passage stands thus:—

“Every man who reasons fairly from the premises with which nature furnishes us, will confess that the contrivances, with which we are surrounded, prove the existence of an all-wise contriver: that their uniform tendency shows the benevolence of God; that the moral character of his government is made known, to a considerable extent, in the perceptible order of his Providence; and that his holiness may be inferred from the very nature of that law which *He has written on the hearts of all men*. [Yet it must be allowed, that it is chiefly through revelation that we are thus led to reason from creation and providence, and that merely natural religion, even with the additional light of tradition, has left the heathen world, in all ages, in a state of great darkness respecting the Supreme Being.]”

J. J. Gurney’s views on this subject are more fully stated in “Distinguishing Views:”—

“Every doctrine of religion must be held in its just proportion, and kept in its right place, otherwise it will be sure to invade and perhaps displace some other truth, which equally belongs to the revelation of God. While I have no doubt that the ancient heathen enjoyed some light, independently of all outward information, and while I believe this light to have been of a nature and origin truly divine, I would on no account exaggerate either its brightness or extent.”—p. 65.

“The early twilight and the blaze of noon equally proceed from the sun, but, could they be contrasted, it would be almost like a comparison of night with day. Just such is the difference between the degrees of moral and religious light bestowed upon Plato, Aristotle, and Cicero, on the one hand, and upon the prophets, the evangelists, and the apostles, on the other. The contrast between the mental condition of the wretched idolaters of modern times, and that of Christians who are acquainted with the Holy Scriptures, is perhaps still more palpable. In contemplating these differences, we ought always to remember, that God deals with all his rational creatures after a rule of perfect equity, and that, in exact proportion to the measure of light bestowed upon them, is their moral responsibility. Where the law of God shines very faintly, the guilt of transgressing it is, in the nature of things, very small comparatively. On the other hand, how awful will be our condition, if we neglect or despise the noontide ray, with which we are so mercifully blessed in the gospel of our Redeemer.”

So also, R. Claridge:—

“Though the manifestation of the Spirit is given to every man to profit withal, and the grace of God which bringeth salvation hath appeared unto all men, so that all have means sufficient afforded them, for their present and eternal welfare, if they neglect not the means nor slight the day of God's gracious visitation: yet it is a great mercy to us, and all those that make a right use of it, that it hath pleased God to afford unto us the Holy Scriptures, which he hath withheld from many others: and we do believe, that, having the advantage of the Holy Scriptures, more is required of us than of those to whom they are not communicated: for to whom much is given, from them much is required.”—Evans' Exposition, p. 277.

“The light of nature:”—the question is simply on the use of terms: it does not involve any doctrinal difference, when the whole passage is considered. “The light of nature” means, as clearly appears by the context, the law written by the finger of Deity on the heart of man: in other words, as appears by the numerous passages in the “Distinguishing Views,” and “Essays,” the work of the Spirit: of the expediency of this application of the expression,

“Light of nature,” there may be a doubt, but of what the author means by it there can be none. The entire note affords a most remarkable instance of the mode in which *a garbled extract may be made to represent a writer as holding one set of opinions, while the whole passage is written for the express purpose of proving an entirely opposite one.*

“For when the Gentiles which have not the law (*i. e.*, the *written law*), do by *nature* the things contained in the law,” &c.

“When we remember the comprehensive account almost immediately afterwards given by the apostle Paul, of the utter corruption of unregenerate man (Rom. iii. 9—19), and call to mind his subsequent declaration respecting himself, ‘I know that in me (that is, in my flesh) dwelleth no good thing,’ we cannot consistently attribute to him the doctrine, that the Gentiles were enabled, by any of their merely natural faculties, to fulfil the law of God. No man, surely, since the fall, can possibly have fulfilled that law, except through the influence of the Holy Spirit. It is obvious that in Rom. ii. 13, 15, 27, a condition of nature is advanced in antithesis, not to one of grace, but to one in which men enjoyed the benefit of an external revelation. For my own part, I beg it may be understood, that by *the light of nature I simply mean, the light which God has communicated to the souls of men, independently of an outwardly revealed religion.*”—Essays, p. 365, note.

Thus “the light of nature,” which, from the extract, might appear to be the light of our natural faculties, is in this very note *proved to be something entirely independent of our natural faculties.* The expression, p. 392, “has interwoven a sense of it with the very nature,” cannot, with any reason, be understood as implying that it is a part of our nature.” “But although the knowledge of this holy law is bestowed upon us as rational creatures, it is not a matter of reason: it is instinctive, the immediate gift of God.”

“We must remember that the law of God, written on the heart, is light, accompanied by power. ‘In Christ was life, and the life was the light of men.’”—Distinguishing Views, p. 54.

“A measure of the spirit of the Son of God bestowed on all mankind.”—p. 59.

In a note quoted from Adam Clarke—"The gift of the Holy Spirit no part of our nature."—p. 76.

"If through the offence of one the many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto the many. Even the Gentiles, who were without the benefit of an outward revelation, were by *no means destitute of an inward knowledge of the law of God*; and some of them showed 'the work of the law written in their hearts, 'their conscience also bearing witness.' 'Christ is the true light, which lighteth every man that cometh into the world.' Hence we may reasonably infer, that, as God appointed the death of Christ to be a sacrifice for the sins of the whole world, so all men receive, through Christ, a measure of moral and spiritual light, and all have their day of gracious visitation. [If the light, in numberless instances, is extremely faint,] if the darkness fails to comprehend it, we may rest in the conviction, that God is not only just, but equitable; and that those who know not their Master's will, and do it not, shall be beaten with few stripes. In the mean time the gospel of our Lord Jesus Christ, as it is revealed in the Holy Scriptures, is intended for the benefit of the whole world. It is adapted to men of every condition, clime, and character; all are invited to avail themselves of its benefits; all who will come may come, 'and take the water of life freely.'"—*Essay on Love to God*, p. 34.

"*What a noble view did our forefathers take of the doctrine of the Holy Spirit!* They were bold to assert, that as on the one hand Christ died for all men, so on the other all were made partakers of a measure of the light, life, power, and spirit of the Redeemer of men; that there is not a man born into the world who has not his day of visitation; that a law is written by the finger of God on the hearts of all men, by which, in various degrees, the natural conscience is enlightened and guided."—*Distinguishing Views*, p. 7.

"Yet nothing could be farther from the minds of our early Friends than so to misapply this truth as in any degree to justify the disuse of the Holy Scriptures. They were themselves diligent readers of the Bible, and they well knew that it was in the use, and not in the neglect, of this blessed means appointed by Providence for our instruction, that we are to expect the more abundant light and influence of the Holy Spirit."—p. 10.

THE GOSPEL.

MUTILATED EXTRACT.

"In effecting this blessed change, &c., the Holy Spirit makes use of the gospel of our Lord Jesus Christ as his grand appointed instrument. That gospel, written in the Holy Scriptures, and preached by the Lord's messengers, is a spiritual weapon of heavenly mould, and, wielded by a divine hand, it penetrates and becomes the power of God unto salvation."—*Essay on Love to God*, p. 5.

Compare the extract from J. J. Gurney with R. Barclay and G. Fox:—

"Thirdly, This saving spiritual light is the gospel, which, the apostle says expressly, 'is preached in every creature under heaven;' even that very gospel whereby Paul was made a minister (Col. i. 23). For the gospel is not a mere declaration of good things, being the power of God unto salvation to all those that believe (Rom. i. 16). Though the outward declaration of the gospel be taken sometimes for the gospel, yet it is but figuratively, and by a metonymy. For to speak properly, the gospel is this inward power of and life which preacheth glad tidings in the hearts of all men, offering salvation unto them, and seeking to redeem them from their iniquities, and therefore it is said to be preached in every creature under heaven; whereas there are many thousands of men and women to whom the outward gospel was never preached."—R. BARCLAY, *Apology*, Prop. v., vi., p. 168.

"Waiting in the light you will receive the power of God, which is the gospel of peace, that you may be shod with it, and know that in one another which raiseth up the seed of God," &c.—GEORGE FOX, *Journal*, vol. i., p. 251.

"For though ye have the four books, yet the gospel is hid to you who are strangers to the work of God, and do not believe that Christ hath enlightened every one that cometh into the world."—p. 401.

"In their reasoning they said the gospel was the four books of Matthew, Mark, Luke, and John, and they called it natural. I

told them, the gospel was the power of God, which was preached before Matthew, Mark, Luke, and John, or any of them, were written or printed, and it was preached to every creature, of which a great part might never see nor hear of those four books. So that every creature was to obey the power of God; for Christ, the spiritual man, would judge the world according to the gospel—that is, according to his invisible power.”—Vol. ii., p. 25.

COMMENTS,

ON THE GOSPEL.

THE word “gospel” is used in two distinct senses, as R. Barclay implies in the extract before us.

J. J. Gurney has used it in what R. Barclay calls the figurative sense, and, where the meaning is clear in which it is used, there appears no objection to this. The object of George Fox and others in confining (if they did so confine it) the use to the stricter sense, seems to have been simply to avoid misconception.

R. Claridge, however, used the word in the same sense (Evans’s Exposition, p. 278): “We do not plead for any *new gospel, faith, or doctrine different from that which Christ and his holy prophets and apostles taught, and is recorded in the Scriptures of truth*, but for the revelation of that which they taught and is therein recorded.”

So also R. Barclay seems to use the expression (Apology, p. 105): “For we do firmly believe that there is no other gospel or *doctrine to be preached* but that which was delivered by the apostles.”

“[In effecting this blessed change] in the affections of fallen man, [the Holy Spirit makes use of the gospel of our Lord Jesus Christ as his grand appointed instrument. That gospel, written in the Holy Scriptures, and preached by the Lord’s messengers, is a spiritual weapon of heavenly mould, and, when wielded by a divine hand, it penetrates the heart and becomes the power of God unto

salvation.] Convinced of sin, humbled under a feeling of its malignity, and broken down into repentance, the sinner often passes through a long and painful season of inward conflict; but at length he finds rest for his soul in the Lord Jesus Christ."—J. J. GURNEY, *Essay on Love to God*, p. 5.

"The ministry of the gospel of Christ is pre-eminently a work of love. Under the influence of this pure affection towards God and man, the first preachers of Christianity were brought into sympathy with the condition of the people; and they were made willing to undergo every description of privation and suffering, and even to offer up their lives, in order to make known to sinners the crucified and risen Saviour. 'Neither count I my life dear unto myself,' said the apostle Paul, 'so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'"—p. 160.

"There can be no doubt that the same blessed motive was powerfully at work in the mind of an Eliot, a Brainerd, a Schwartz, and a Martin, and can never fail to characterise every true-hearted minister of the gospel, both at home and abroad. Would that an increasing multitude of servants, actuated by no other motive than that of love,* and depending on no other influence than that of the Holy Spirit, might be raised up to publish the truth of God in every part of this dark and degenerate world! Would that there were a response in the hearts of tens of thousands to the call of Jesus and his Spirit, 'Go ye into all the world, and preach the gospel to every creature.'"

"The word gospel, in the original, signifies good news or glad tidings; and surely, when a sinner, who is exposed to the wrath of God, is sensible of his guilt and danger, it must needs be glad tidings to him to hear of a way of salvation and an all-sufficient Saviour."—Cruden's *Concordance*.

"The beginning of the gospel of Jesus Christ the Son of God."—Mark i. 1.

"In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."—Romans ii. 16.

* "The love of Christ constraineth us."

"Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."—2 Thess. ii. 14.

"Remember that Jesus Christ, of the seed of David, was raised from the dead *according to my gospel*."—2 Timothy ii. 8.

ON THE SCRIPTURES AND THE SPIRIT.

MUTILATED EXTRACTS.

"In effecting this blessed change in the affections of fallen man, the Holy Spirit makes use of the gospel of our Lord Jesus Christ, as his grand appointed instrument. That gospel, written in the Holy Scriptures, and preached by the Lord's messengers," &c.—*Essay on Love to God*, p. 5.

"The love of Christ is, indeed, an animating subject, full of joy and sublimity; and to dwell on its principal features, under the guidance of Scripture, must be regarded as one of our happiest privileges."—p. 39.

"The comparison which some of the early Friends were accustomed to institute—between the Spirit as the primary rule, and the Scriptures as the secondary one—was not intended, as I conceive, to apply to the question of authority, but only to that of order and dignity."—*Strictures on "Truth Vindicated,"* p. 24.

"In the fulfilment of the written prophecy, in the wisdom of the written doctrine, in the purity of the written law, in the harmony of the contents of the Bible amidst almost endless variety, and in its efficacy as the principal means employed by Divine Providence for the illumination, conversion, and spiritual edification of men, the inquirer cannot fail to perceive unquestionable indications of the divine origin of Holy Writ." "Therefore, the person who searches for that which is revealed, may safely direct his unhesitating attention to that which is written."—*Essays*, p. 383.

"Moral and religious knowledge; and where is this to be obtained? Certainly, we may furnish our minds with some considerable portion of it by reading the book of nature and providence; but there is another book which must be regarded as its depository—a book in which all things, moral and spiritual, belonging to the welfare of man, are fully unfolded. I believe it is also true, that the law of God is written in characters more or less legible on

the hearts of all men. But for a full account of his glorious attributes—for the knowledge of religion in all its beauty, and strength, and completeness—we must have recourse to the Bible, we must meditate on the written word. There the whole moral law is delineated with a pencil of heavenly light," &c.—Address to the Mechanics of Manchester, p. 6.

"Dr. Doddridge's 'Rise and Progress,' and Wilberforce's own book on Christianity . . . whatsoever there is of a converting nature in these, and such other works, is originally expressed only in the Bible."—Sketch of Wilberforce, p. 25, *note*.

"What a blessing that his holiness is established beyond the probability of a doubt, by that intuitive rule of right, which, in characters more or less legible, he has condescended to write by his Spirit in the hearts of all men. It is in the Holy Scriptures, however, that the theology of nature is cleared and confirmed."—Essay on Love to God, p. 25.

"Let us, then, under the guidance of prophets and apostles, learn to contemplate God as our Father."—*Ibid*.

"But the moral and spiritual force of the sacred volume is that which chiefly serves to fasten its contents on the mind of every honest inquirer, whether more or less educated, and to produce a settled conviction of its divine origin."—Portable Evidence, p. 3.

"It (the Bible) is a text-book for moral and religious teaching which knows no rival, and to the use and application of which there appears no limit. Whatsoever, in the preachings or writings of modern Christians, has any tendency to convert, purify, and save the souls of men, never fails to be found in its original form in the Bible."—p. 5.

"The religion of the Bible is attested by nothing more clearly than by prophecy compared with its fulfilment."—p. 13.

"The moral law, as revealed in Scripture, partakes of the character of its author; it applies to all circumstances, comprehends all conditions, regulates all motives, directs and controls all overt acts."—p. 33.

"In the Bible all is simple, powerful, and practical; while enough is hidden to humble us under a sense of our own ignorance, enough is revealed to direct our faith and to regulate our conduct."—p. 69.

"They (the Scriptures) unfold the law of God in all its strength and spirituality; in all the glorious variety of its details."—p. 91.

"But it is only through the medium of revealed religion* that we obtain a proper conception of the nature of sin, or are enabled to form a right estimate of the moral condition of mankind."—p. 100.

"Now, it is in the Scriptures only that the attributes of our heavenly Father are fully made known to us; and, therefore, it is only through the religion of the Bible that we can obtain an adequate notion of sin."—p. 101.

"The Bible, which alone fully reveals the nature and character of sin, expressly declares," &c.—p. 105.

"When we open the volume of Scripture, and propose that interpretation of its contents, especially of its more mysterious parts, which is demanded by the plain laws of criticism—laws which good sense has established, and which are familiar to every scholar—we again appeal to enlightened reason."—p. 170.

Compare the extracts from J. J. Gurney, with the following, from Barclay, Fox, and Pennington:—

"Nevertheless, because they (the Holy Scriptures) are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Yet, because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty; for as by the inward testimony of the Spirit we do alone truly know them, so they testify that the Spirit is that guide by which the saints are led into all truth; therefore, according to the Scriptures, the Spirit is the first and principal leader."—R. BARCLAY, *Apology*.

Again:—

"The principal rule of Christians under the gospel is not an outward letter or law, outwardly written and delivered, but an inward spiritual law, engraven on the heart—the law of the Spirit of life, the word that is nigh in the heart and in the mouth."—p. 74.

* The Compiler says, "Meaning obviously, from the context, the Bible."

"That which is given to Christians as a rule and guide must needs be so full that it may clearly and distinctly guide and order them in all things and occurrences that may fall out. But in that there are numberless things, with regard to their circumstances, which particular Christians may be concerned in for which there can be no particular rule had in the Scriptures; therefore, the Scriptures cannot be a rule to them."

"What Scripture rule shall inform me, whether it be my duty to preach in this or that place, in France or England, Holland or Germany," &c.

"The general rule of Scripture can give me no light in this thing."

"Through and by the clearness which that Spirit gives us, it is that we are only best rid of those difficulties that occur to us concerning the Scriptures; the real and undoubted experience whereof, I myself have been a witness," &c.

"If it be, then, asked me, whether I think hereby to render the Scriptures altogether uncertain or useless? I answer, Not at all: the proposition itself declared how much I esteem them; and, provided that to the Spirit from which they came, be but granted that place the Scriptures themselves give it, I do freely concede to the Scriptures the second place, even whatsoever they say of themselves."

"It is to be observed, that it is only the spiritual man that can make a right use of them."

"As for the others, the apostle Paul plainly declares, that the unstable and unlearned wrest them to their own destruction. These were they that were unlearned in the divine and heavenly learning of the Spirit, not in human and school literature."

"Now, as to the second branch of their argument, that the Scriptures are a sufficient objective revelation of all things necessary to salvation, this we altogether deny, as is said. For although the Scripture is a full-enough declaration of all doctrines and principles, both essential and integral, of Christian religion, our souls need a more near and immediate discovery of God than the Scripture, which is but a report of him, that he may feed and nourish us by his divine manifestations."—*Quakerism Confirmed*, p. 106.

"As the description of the light of the sun, or of curious colours, to a blind man, who, of the largest capacity, cannot so well understand it, by the most acute and lively description, as a child

can by seeing them ; so neither can the natural man of the largest capacity, by the best words—even Scripture words—so well understand the mysteries of God's kingdom as the least and weakest child who tasteth them, by having them revealed inwardly and objectively by the Spirit."—Apology, Prop. ii.

"I directed them to the divine light of Christ and his Spirit in their hearts, which would let them see all the evil thoughts, words, and actions, that they had thought, spoken, and acted ; by which light they might see their sin and also their Saviour Jesus Christ, to save them from their sins and transgressions, by which they might come to see how they were, in the fall of old Adam, in darkness and death, strangers to the covenant of promise, and without God in the world ; and by the same light they might see Christ that died for them, to be their Redeemer and Saviour, and their way to God."—GEORGE FOX, Journal, vol. i., p. 96.

"In my heart and soul I honour the Scriptures, and long to read them throughout with the pure eye, and in the pure light of the living Spirit of God ; but the Lord preserve me from reading one line of them in my own will, or interpreting any part of them according to my own understanding, but only as I am guided, led, and enlightened by him, in the will and understanding which comes from him ; and here all Scripture, every writing of God's Spirit, which is from the breath of his life, is profitable to build up and perfect the man of God."—ISAAC PENNINGTON'S Works, vol. i., p. 13.

COMMENTS,

ON THE SCRIPTURES AND THE SPIRIT.

THAT J. J. Gurney's views on the immediate teaching of the Spirit are in consonance with our early Friends, will, I think, appear from the following passages :—

"Some persons conceive, that the Spirit of God does not influence the heart of man directly, but only through the means of certain appointed instruments."—Distinguishing Views, p. 76.

"Now, with Friends, it is a leading principle in religion, that the work of the Holy Spirit in the soul is not only immediate and direct, but perceptible."—p. 78.

"We believe we are *all furnished with an inward guide or monitor*, who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct us into virtue and happiness, because he leads us into a real conformity with the will of God. On the same principle, the apostle has, on two occasions, described Christians as persons led by the Spirit. 'If ye be led of the Spirit, ye are not under the law;' 'for as many as are led by the Spirit of God, they are the sons of God.'"—p. 81.

"Any one who impartially examines the two chapters from which these quotations are derived (Rom. viii., Gal. v.), will easily perceive that the leading, of which Paul is here speaking, is not the instruction derived from inspired preaching, or from divinely authorised Scripture, but an internal work, carried on by the Spirit in the soul of man. If, then, there be given to us an internal communication of the Spirit of truth, by which we are to be led, it is surely very plain that such communication must be made manifest to our mental perception, or otherwise we could not follow it. Hence, therefore, it follows, that the true believers in Jesus, of every description, and in all ages, are in a peculiar manner visited and guided by the Comforter. *No longer are they to depend on the teaching of their fellow-creatures*; for the anointing which they have received of Christ abideth in them, and teacheth them of all things, and is truth, and no lie. Such was, indeed, one of the most striking characteristics of that new dispensation under which all real Christians are living, and I cannot better conclude this selection of Scriptural evidences on the perceptible guidance of the Holy Ghost, than by citing a well-known prophetic description of that dispensation" (Jer. xxxi. 31—34).—p. 93.

"It is worthy of particular observation, that the monitions of the Holy Spirit within us direct an exact, comprehensive, and unmixed obedience to the will of God. *How imperfect is the obedience of those persons who acknowledge only the written law*; and who, in the application of that law to the various occasions of human life, are accustomed to seek no other direction than that of their own reason, and to depend on no other strength than that of their own will. If the question be addressed to us, why we consider it to be our duty to adopt our several religious peculiarities, we may answer, because we believe *we have been led into them by the Spirit of truth*.'"—p. 97.

In the quotation of the Compiler, from "Portable Evidence,"

p. 3, we find another instance occurs, in which the sense of the author is plainly perverted. In the original it stands thus—

“There are no writings in the world, which contain history so important,” &c.

By separating the last clause of the sentence from the first, the author is made to attribute to the moral and spiritual force of the Scriptures, the chief agency in fastening them on the mind, to the exclusion of the Spirit. Whereas, he is simply contrasting the agency of that force with the historical, poetical, and devotional features of the Bible, to show that the former is far more efficient than the latter. *The garbled extract* may be understood to convey an unsound sentiment, while the whole passage has no particular reference to the subject under view.

Again, in the next extract, p. 5, the quotation should have stood thus—

“It is true that similar modes of expression are used by uninspired writers, but this circumstance only strengthens our argument, because the Bible is the original fountain from which they are derived. It is a text-book for moral and religious teaching which knows no rival, and to the use and application of which there appears to be no limit.”

Here, again, the object of the omission is, to make the author speak of the Bible as having no rival; or, in other words, as superior to the Spirit; whereas, the obvious design is, simply to compare it, as a text-book, with the works of uninspired authors. How, indeed, could any one speak of the Spirit as a rival of the Bible?

Again, the extract from the same page is equally defective;—

“We cannot calculate the amount of good which has been effected since the Christian era by the ministry of the gospel, and by the works of religious authors. Yet, no preachers of the gospel, no writers on religion, have ever added any improvement to Christianity, as it was first revealed. Whatever,” &c.

Is not this the doctrine of Barclay?—

“But, secondly, we have shut the door upon all such doctrines in this very position, affirming that the Scriptures give a full and

ample testimony to all the principal doctrines of the Christian faith. For we do firmly believe that there is no other gospel or doctrine to be preached, but that which was delivered by the apostles, and do freely subscribe to that saying, 'Let him that preacheth any other gospel than that which has been already preached' by the apostles and according to the Scriptures, 'be accursed.' *So we distinguish betwixt a revelation of a new gospel and new doctrines, and a new revelation of the good old doctrines and gospel: the last we plead for; but the first we utterly deny.*"—See "Apology."

"The author who writes on the evidence of Scripture, can appeal only to facts acknowledged, or those which can be proved by admissible evidence. The *attestation of the Spirit* is, indeed, the *highest evidence to him who will receive it*, but is a matter of experience, not of testimony."—J. J. GURNEY'S *Portable Evidence*, p. 13.

See "Distinguishing Views," p. 93; and "Portable Evidence," pp. 31, 69, 91, 100, 101, 107.

The meaning of these passages is, I apprehend, sufficiently cleared up under the head of "On the True Source of Divine Knowledge," and confirmed by the quotation from J. Upsher.

The extract from "Portable Evidence," p. 170:—

"[We again appeal to enlightened reason,] and [we beseech our readers to exercise it with a perfect impartiality, and with deep deliberation;] still, however, in *reverent dependence on Him* who gave the Scriptures forth."

The latter part of this sentence is excluded from the extract, or only referred to by an "*etc.*" after "reason." Now, it will be observed that the object in extracting this passage is, to show the author trusts too much to reason unaided. It is not too much to say that it affords a striking evidence of the *determination to condemn the writer*, when the Compiler terminates his extract at a semicolon, apparently for the very purpose of excluding the earnest recommendation to exercise the faculty of reason *in reverent dependence on the Author of Scripture*.

"'My heart is inditing a good matter: I speak of the things I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips; therefore, God hath blessed thee for ever.' Such were the

glowing words poured forth by the Psalmist, when his harp was tuned to the praises of Immanuel. [The love of Christ is, indeed, an animating subject, full of joy and sublimity; and to dwell on its principal features, under the guidance of Scripture, must be regarded as one of our happiest privileges.] When such are our reflections, we may well say with David, 'In the multitude of my thoughts within me, thy comforts delight my soul.' — J. J. GURNEY, *Essay on Love to God*, p. 48.

"[The comparison which some of the early Friends were accustomed to institute between the Spirit as the primary rule, and the Scripture as the secondary one, was not intended, as I conceive, to apply to the question of authority, but only to that of order and dignity.] They looked upon the influence of the Spirit as the primary rule, because it is the very source of true religious knowledge; because it operated among men before the Scriptures were written, and still operates, in a certain measure, when they are unknown; and because it is the originating power from which the Scriptures themselves proceeded."—*Strictures on "Truth Vindicated,"* p. 24.

"Christianity is recorded in the Holy Scriptures. Are those Scriptures to be regarded as the work of man, or do they possess the same divine authority as the religion which they record? On this point he examines, first, how the matter stands as it relates to the Old Testament, and in the indirect, yet multiplied and conclusive testimony of Jesus Christ himself, as well as in the still more positive assertions of the apostles, he finds (as a believer in Christianity) ample evidence that the sacred books of the Hebrews were given by inspiration of God. That the same character attaches to the New Testament, he concludes, first, from analogy, and secondly, from the history of Christ and his apostles, from which he learns that most of the writers of that volume, and probably all of them, were men actually inspired, and that by working miracles in attestation of their doctrine, they evinced the plenary nature of their inspiration. These external evidences are confirmed by others of an internal nature. [In the fulfilment of the written prophecy, in the wisdom of the written doctrine, in the purity of the written law, in the harmony of the contents of the Bible, amidst almost endless variety, and in its efficacy, as the principal means employed by Divine Providence, for the illumina-

tion, conversion, and spiritual edification of men, the inquirer cannot fail to perceive unquestionable indications of the divine origin of Holy Writ:] and although he is aware that inspiration must vary in manner and degree, according as it is applied to the enunciation, respectively, of different subjects, that it may probably be one thing in history, and another in doctrine and prophecy; yet the general result of his deliberations on the subject is plainly this:—that of the Scriptures, considered as a whole, God is the primary author. That the account which they contain of religious truth, rests on the authority of the Supreme Being; and [therefore the person who searches for that which is revealed, may safely direct his unhesitating attention to that which is written.]”—*Essays*, p. 542.

“To look through nature up to nature’s God is indeed a profitable and delightful employment. While I would warmly encourage you to cultivate so desirable a habit, I wish again to remind you that the wisdom and power of God, displayed, as they are, in the outward creation, are inseparably connected with his moral government. Just in the degree in which we are obedient to that government, just in the degree in which our faculties, both bodily and mental, are subjected to God’s holy law, will all the knowledge which we acquire be blessed to our own happiness, and to that of our fellow-men. Hence we may form some idea of the vast importance of that fourth branch of knowledge, to which allusion was made in the early part of this address, and on which I shall now make a few remarks. I mean [moral and religious knowledge. And where is this to be obtained? Certainly we may furnish our minds with some considerable portions of it by reading the book of nature and providence; but there is another book which must be regarded as its depository; a book in which all things moral and spiritual, belonging to the welfare of man, are fully unfolded.] True indeed it is, that natural science proclaims the power and wisdom of God; that the perceptible tendency of his government makes manifest his holiness; and, lastly, that the surplus of happiness bestowed on all living creatures, demonstrates his goodness. [I believe it is also true, that the law of God is written, in characters more or less legible, on the hearts of all men. But for a full account of his glorious attributes, for the knowledge of religion in all its beauty, and strength, and completeness, we must have recourse to the Bible. We must meditate

on the written word. There the whole moral law is delineated, with a pencil of heavenly light.] There man is described in his true character. Above all, 'life and immortality are brought to light by the gospel.' 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.'—Address to the Mechanics of Manchester, p. 12.

"The practical effect so often produced by the Holy Scriptures on the minds and character of those who read them affords a triumphant argument for their divine origin. It may be supposed that this argument would apply to other works which have been the means of conversion; such as [Dr. Doddridge's 'Rise and Progress,' and Wilberforce's own book on Christianity.] But this is not true, for a very plain reason; namely, that [whatsoever there is of a converting nature in these, and such other works, is originally expressed only in the Bible.]"—Sketch of Wilberforce, p. 25, *note*.

"Thus it appears that, in contemplating God in his providence, the Christian discovers innumerable reasons for loving that gracious Being who first loved us; but if we would rightly love the Creator and moral Governor of the world, we must not fix our attention on his benevolence as an insulated attribute. The love which would be excited in the rational objects of his bounty, by the kindness of an unholy being, could never be of that pure and exalted character which Christianity claims, for our love to God. In order to the production of this noble affection, in its genuine strength and purity, the benevolence of God, and his love towards ourselves, must ever be regarded in connexion with his holiness. What a blessing is it, then, that even in his perceptible government over the world, God proclaims himself by a multitude of indications to be on the side of virtue! [What a blessing that his holiness is established beyond the possibility of a doubt, by that intuitive rule of right, which, in characters more or less legible, he has condescended to write, by his Spirit, on the hearts of all men!]

"It is in the Holy Scriptures, however, that the theology of nature is cleared and confirmed.] There the Creator and Ruler of the universe is presented to our view in the true majesty of his character; and his attributes, both natural and moral, are developed in amazing splendour; they are also described in their individual distinctness, as well as in their union, as *blended*, but

not confused. [Let us, then, under the guidance of prophets and apostles, learn to contemplate God as our father:] a spirit eternal, omnipotent, all-wise, omnipresent; the searcher of all hearts, just, true, faithful, merciful, and holy: let us remember that he is love: then, surely, if our own dispositions be but rectified by his grace, we shall not fail to love him, who is infinitely lovely: we shall adore him in all his glorious perfections; our love for God will not only be strong, but reverential; not only ardent, but pure."—*Essay on Love to God*, p. 30.

"There are no writings in the world which contain history so important—poetry so sublime—delineation of character so instructive—devotional compositions so tender—and maxims so wise and useful, as the Bible. [But the moral and spiritual force of the sacred volume is that which chiefly serves to fasten its contents on the mind of every honest inquirer, whether more or less educated, and to produce a settled conviction of its divine origin.]"—*Portable Evidence*, p. 3.

"'All they that hate me, love death;' or, in the doctrine of Paul, 'To be carnally minded is death, but to be spiritually minded is life and peace;' or, in the address of Peter, 'Elect, according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ;' or, in the saying of John, 'God is love.' A surprising number and variety of important ideas are suggested to the mind by each of these passages, and by a multitude of others of a like character. It is true, that similar modes of expression are now often used by uninspired writers; but this circumstance only strengthens our argument, because the Bible is the original fountain from which they are derived. [It is a text-book for moral and religious teaching which knows no rival, and to the use and application of which there appears to be no limit.]"—p. 4.

"We cannot calculate the amount of good which has been effected since the Christian era by the ministry of the gospel, and by the works of religious authors; yet no preachers of the gospel, no writers on religion, have ever added any improvement to Christianity, as it was first revealed. [Whatsoever, in the preaching or writings of modern Christians, has any tendency to convert, purify, and save the souls of men, never fails to be found in its original form in the Bible.] How can we account for this unquestionable fact, except by the inspiration of the sacred writers?"—p. 5.

"[The religion of the Bible is attested by nothing more clearly than by prophecy, compared with its fulfilment.] Since the whole course of events arises out of the counsels of God, and since those counsels are secret and unfathomable, we may rest assured that an actual knowledge of the future is an attribute which belongs to him alone. Prophecies, therefore, which relate to circumstances so distant, peculiar, or complex, as to be beyond the reach of conjecture, and which, nevertheless, are exactly fulfilled, can be traced, by any reasonable mind, only to the Spirit of our heavenly Father, to whom all things are known, whether past, present, or future. Such prophecies are numerous in the Bible."—p. 13.

"[The moral law, as revealed in Scripture, partakes of the character of its author;] first, because it prescribes the practice of every virtue, and is, therefore, 'holy, just, and good;' and, secondly, because it is spiritual, insinuating itself into the heart, reaching the spirit, and convincing the understanding. [It applies to all circumstances, comprehends all conditions, regulates all motives, directs and controls all overt acts.] No man who is acquainted with its precepts, and has observed their tendency, will refuse to set his seal to the following declaration: 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.'"—p. 33.

"[In the Bible, all is simple, powerful, and practical; while enough is hidden to humble us under a sense of our own ignorance, enough is revealed to direct our faith and to regulate our conduct;] and the very mode in which the light shines upon us, affords a substantial evidence that it is the light of heaven."—p. 96.

"The Scriptures make known to us the attributes of Jehovah, with a fulness and precision to which our unassisted reason could never have attained, and, with an equal completeness, they describe the behaviour towards him which those attributes demand. They reveal the offices of the Son and the Holy Spirit, and insist on our corresponding duties; in short, [they unfold the law of God in all its strength and spirituality; in all the glorious variety of its details.]"—p. 91.

“That the conscience reproves for iniquity, independently of the light of a written law, must, indeed, be fully allowed; and that mankind, without Christianity, are by no means destitute of a sense of transgression, may be inferred from the general use, among the heathen, of expiatory sacrifices. [But it is only through the medium of revealed religion that we obtain a proper conception of the nature of sin, or are enabled to form a right estimate of the moral condition of mankind.]”—p. 100.

“[Now, it is in the Scriptures only that the attributes of our heavenly Father are fully made known to us; and, therefore, it is only through the religion of the Bible that we can obtain an adequate notion of sin.] But the cardinal point revealed to us in Scripture, and only in Scripture—without a knowledge of which it is impossible for any man to form a full estimate of sin—is this, that God so loved us as to send his only begotten Son into the world, to be a sacrifice for our sins. How infinitely deep and malignant in the sight of God—how strangely different from the weak idea embraced by ancient philosophy or modern deism—must be that evil which demanded so exalted a sacrifice—which called Immanuel from his throne of glory, to take our nature upon him, and to suffer and die for sinners!”—p. 101.

“Let us now apply these premises to our general argument. [The Bible, which alone fully reveals the nature and character of sin, expressly declares,] that all men have sinned, and are guilty in the sight of God. Although it is chiefly from the light of Scripture that we obtain a knowledge of this doctrine, we are quite sure, now that we have obtained it, that the doctrine is true. It is proved to be so by our observation of the world around us, and by a review of our own conduct. On this fundamental point, therefore, the declarations of Scripture agree with experience; they are fully confirmed by unquestionable facts.”—p. 105.

“And, secondly, [when we open the volume of Scripture, and propose that interpretation of its contents—especially of its more mysterious parts—which is demanded by the plain laws of criticism; laws which good sense has established, and which are familiar to every scholar; we again appeal to enlightened reason:] and we beseech our readers to exercise it with a perfect impartiality, and with deep deliberation; *still, however, in reverent dependence on Him who gave the Scriptures forth.*”—p. 170.

ON JUSTIFICATION.

MUTILATED EXTRACTS.

"WHILE, however, the justification of the sinner, through faith in a crucified Redeemer, precedes the work of sanctification, its close and inseparable connexion with that work is evinced by the fact, that, in the economy of God's spiritual government, this very faith is the constituted means through which we obtain the gift of the Holy Spirit."—Essays, p. 358.

"From these premises it follows, that in the order of the grace of God, justification precedes sanctification;* and that the faith in Jesus Christ, by which the ungodly are justified, has respect, in a very pre-eminent manner, to the atonement which he has made for the sins of the world."—p. 357.

Compare the extracts from J. J. Gurney, with the following:—

"If we attend to the order of the apostle's testimony, we must be washed and sanctified before we can be justified; and if we come to witness the efficacious work of the Spirit of Christ in our cleansing and sanctification, we shall know ourselves to be in a state of justification, and not till then. For though Christ be a propitiation for the sins of the whole world, yet no man can comfortably apply him as such to his own soul, but as he first experiences the sanctifying work of the Spirit."—R. CLARIDGE, Evans's Exposition, p. 231.

"The Antinomians insisted much upon the priority of justification to sanctification; alleging, that men are first justified, and then sanctified. R. Claridge replied, that complete justification denoted a being made inwardly just, by putting an end to sin, finishing transgression, and bringing in Christ's everlasting righteousness;

* It is evident that *sanctification*, in the view of J. J. Gurney, is that purification of the *believer*, even unto the perfect day, by which he is gradually prepared for his heavenly inheritance. In this sense it follows his justification, viz., *the forgiveness of his past sins through faith in Christ*. J. J. Gurney has elsewhere clearly stated that no man can receive the forgiveness of sin, without a hearty renunciation of it, or come to Christ, in saving faith, without the Holy Spirit.

and this being the work of the Spirit in sanctification, sanctification must of necessity precede our justification."—*Ibid.*

"As many as resist not this light, but receive the same, it becomes in them a holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all these other blessed fruits which are acceptable to God; by which holy birth, to wit, Jesus Christ formed within us, and working his works in us, as we are sanctified, so are we justified in the sight of God," &c.—R. BARCLAY, *Apology*, Prop. vii., p. 196.

"Therefore, as none are said to be sanctified that are really unholy, while they are such, so neither can any be truly said to be justified while they actually remain unjust."—p. 217.

"Having thus sufficiently proved, that by justification is to be understood a really being made just or righteous, I do boldly affirm—and that not only from a notional knowledge, but from a real, inward, experimental feeling of the thing—that the immediate, nearest, or formal cause (if we must, in condescension to some, use this word) of a man's justification in the sight of God is, the revelation of Jesus Christ in the soul, changing, altering, and renewing the mind; by whom (even the author of this inward work), thus formed and revealed, we are truly justified and accepted in the sight of God," &c.—p. 223.

"That it is by this revelation of Jesus Christ, and the new creation in us, that we are justified, doth evidently appear from that excellent saying of the apostle, &c., 'According to his mercy he hath saved us, by the washing of regeneration and renewing of the Holy Ghost,' &c. Now, that whereby we are saved, that we are also no doubt justified by, which words are in this respect synonymous. Here the apostle clearly ascribes the immediate cause of justification to this work of regeneration, which is Jesus Christ revealed in the soul, as being that which formally states as in a capacity of being reconciled with God," &c.—p. 225.

"We cannot believe that Christ's death and sufferings so satisfy God or justify men as that they are thereby accepted of God. They are, indeed, put into a state capable of being accepted of God; and, through the obedience of faith and sanctification of the Spirit, are in a state of acceptance; for we can never think a man justified before God, while self-condemned," &c.—WILLIAM PENN, *Primitive Christianity Revived*, p. 310.

"In short, justification consists of two parts, or hath a two-

fold consideration—*viz.*, justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubt, scruples, and despondencies, notwithstanding all their teachers tell them of the extent and efficacy of the first part of justification; and it is too general an unhappiness among the professors of Christianity, that they are too apt to cloak their *own active and passive disobedience* with the active and passive obedience of Christ.*

“The *first part of justification*, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the revelation of the Holy Spirit, being able to cancel old debts, and wipe out old scores. It is the power and efficacy of that propitiatory offering upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ’s Spirit in our hearts, that purifies and makes us acceptable before God: for till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes, and condemns those that entertain sin there; and therefore such cannot be said to be in a justified state, condemnation and justification being contraries; so they that hold themselves in a justified state, by the active and passive obedience of Christ, while they are not actively and passively obedient to the spirit of Jesus Christ, are under a strong and dangerous delusion.”—p. 310.*

“Mark, then, the justification or redemption is not by believing of a thing done without man (though that, also, is to be believed), but by receiving him into the heart.”—ISAAC PENNINGTON’S Works, vol. i., p. 95.

COMMENTS,

ON JUSTIFICATION.

THE term justification is used by J. J. Gurney, as implying indemnity from the guilt of sin, as sanctification conveys the idea of a deliverance from the power of sin for the future.

* In exact accordance with J. J. Gurney.

R. Barclay appears to have used the word in the sense in which William Penn has also used it, in the passage quoted by the Compiler, as including the ideas both of indemnity and cure.

Now, whichever of these definitions of justification be deemed the more scriptural, the whole question between these writers is one of definition merely: it involves no doctrinal difference. What, then, is the doctrine in which they thus cordially concur? It may be expressed in the language of William Penn:—

“It is the power and efficacy of that propitiatory offering upon faith and repentance, that justifies from the sins that are past, and it is the power of Christ’s Spirit in our hearts, that purifies and makes us acceptable before God.”

Or it may be stated in the language of J. J. Gurney:—

“That the incarnation, humiliation, and death of Jesus Christ, who gave his flesh (that is, his body, on the cross) for the life of the world, were the means ordained of the Father, in his own infinite love and wisdom, not only for our indemnity, but for our cure—not only for the purging away of our guilt, and the removal of our punishment, but for our restoration to the enjoyment of that divine influence, by which alone we live unto God, and are enabled to walk before him in all holy conversation and godliness. Although, therefore, the Supreme Being has graciously provided for our indemnity, through the sacrifice, and for our eternal happiness, through the merits, of his Son, it is nevertheless *certain, that no man can be saved, while he continues in his carnal state, in his original fallen condition.*”—Essays, p. 324.

“That since, while he continues in the moral darkness and sinful pollutions of his fallen nature, man is utterly unfit for the presence of God, and for the inheritance of the saints in light, it follows that, in order to enjoy that presence and obtain that inheritance, he must not only be delivered from guilt, through the atoning blood of Christ, but must be born again, must be restored to spiritual light and life, to truth, love, piety, and holiness. That this indispensable change in the character and condition of man, is effected by an invisible, intangible, yet real and powerful influence, which is as the wind blowing where it listeth, and which con-

stitutes no part of our natural endowments; that, on the contrary, it is entirely supernatural, the influence of the Spirit of God, and the especial promise of the Father.

“That Christ crucified is the channel, through which alone this restorative influence flows to man.”—p. 317.

Compare now William Penn’s letter to Dr. John Collenges, with the extracts:—

“In short, I say, both as to this and the other point of justification, that Jesus Christ was a sacrifice for sin, that he was set forth to be a propitiation for the sins of the whole world, to declare God’s righteousness for the remission of sins that are past, &c., to all that repented, and that had faith in his Son. Therein the love of God appeared, that he declared his good will, thereby to be reconciled: Christ bearing away the sins that are past, as the scape-goat did of old, not excluding inward work; for till that is begun, none can be benefited; though it is not the work, but God’s free love, that remits and blots out, of which the death of Christ, and his sacrificing himself, was a most certain declaration and confirmation, in short, that declared remission to all who believe and obey, for the sins of the past, which is the first part of Christ’s work (as it is a king’s to pardon a traitor before he advanceth him); and hitherto the *acquittance imputes a righteousness, inasmuch as men, on true repentance, are imputed as clear of guilt, as if they had never sinned, and thus far justified*: but the completion of this, by the working out of sin inherent, must be by the power and Spirit of Christ in the heart, destroying the old man and his deeds, and bringing in the new and everlasting righteousness. So that which I write against, is such doctrine as extended Christ’s death and obedience, not to the *first*, but this second part of justification: not the pacifying of conscience, as to past sin, but to complete salvation, without cleansing and purging from all filthiness of flesh and spirit, by the internal operation of his holy power and Spirit.”—EVANS’S Exposition, p. 52.

Now we think no one can doubt, that the meaning of William Penn and R. Barclay is the same as that conveyed by J. J. Gurney. The difference is solely in their definition of justification.

When will men learn justly to estimate that dogmatic

spirit, which passes over essentials in which they agree, in order to make a brother an offender for a word?

“ And now, in bringing this point of our subject to its conclusion, I would venture to entreat the reader’s attention to the close and intimate association subsisting between two great doctrines of Christianity, which may indeed be rightly distinguished, but never can be rightly separated—justification through the blood of Christ, and sanctification through his Spirit. In Scripture these doctrines are very generally treated of conjointly. Both are represented by the sacred writers, as essential to the work of salvation; both as originating in the boundless mercy of the Father, who sent his Son to be a propitiation, through faith in his blood. Did he bear our sins in his own body on the tree? Did he give himself thus for us? It was not only for the remission of sins that are past, and for the justification of penitent believers, but also, ‘that he might sanctify and cleanse’ his church; that he might redeem us from all iniquity; that our conscience might be purged from dead works to serve the living God; that we, being dead to sin, should live unto righteousness. It is much to be desired that a holy caution should more and more prevail among Christians, *lest, by dwelling on either side of these doctrines to the exclusion of the other, they should lose the balance of divine truth*; for, although persons who are accustomed to commit this dangerous practical error, may participate in some of the joys, and experience some of the virtue, of true religion, they cannot fail to fall very short of a just apprehension and satisfying enjoyment of the beauty, the harmony, and the completeness of the gospel dispensation.”—J. J. GURNEY’S *Essays*, p. 235.

Let the reader judge whether the writer of the above passage be of the number of those (as the Compiler seems to imply), who, holding “themselves in a justified state, by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Jesus Christ, are under a strong and dangerous delusion.”

“Now, as Jesus Christ came into the world to save sinners, so it is only in the character of sinners that we are, in the nature of things, capable of justification; for, to be justified, in the language of Scripture, and particularly in that of the apostle Paul, usually signifies to be absolved, to be delivered by pardon from the penalty due to our past sins. ‘The free gift is of many offences unto justification’

(Rom. v. 16). 'All have sinned and come short of the glory of God.' 'Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past' (ch. iii. 23, 25). [From these premises it follows, that, in the order of the grace of God, justification precedes sanctification, and that the faith in Jesus Christ, by which the ungodly are justified, has respect, in a very pre-eminent manner, to the atonement which he has made for the sins of the world.] It is faith in a crucified Redeemer, or, to adopt the apostle's words, 'faith in his blood,' and this doctrine corresponds with the declaration of our Lord himself. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up (on the cross), that whosoever believeth in him (that is, I conceive, whosoever places his reliance upon him as the atonement for sin) should not perish, but have eternal life.' [While, however, the justification of the sinner, through faith in a crucified Redeemer, precedes the work of sanctification, its close and inseparable connexion with that work is evinced by the fact, that in the economy of God's spiritual government, this very faith is the constituted means through which we obtain the Holy Spirit.] In the preceding Essay I have endeavoured to prove, from Scripture, that the channel through which the Spirit flows to man is Christ crucified: and I am now remarking, that it is through faith in Christ crucified that we, on our parts, are enabled to receive the Spirit, and are brought under his regenerating and sanctifying influence. Christ, says the apostle Paul, hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. 'If any man thirst,' cried Jesus himself, 'let him come unto me and drink.' Those only can truly be said to eat the flesh of the Son of Man, and drink his blood, whose whole reliance for salvation is placed upon him as the sacrifice for sin; and these are they who receive the 'spirit that quickeneth,' who dwell in Christ, and know Christ, by his Spirit, to dwell in them; who through the Spirit are made alive unto God in this world, and therefore live for ever in the world to come."—Essays, p. 505.

IMPUTATIVE RIGHTEOUSNESS.

MUTILATED EXTRACTS.

“OUR only claim on the heavenly inheritance, therefore, consists in this, that God is pleased to impute to those who believe the perfect righteousness of our Lord Jesus Christ.”—*Essays*, p. 290.

“Yet surely it is because of his [Christ's] infinite worth and dignity in the Godhead, that Christ becomes our righteousness, and that his righteousness, imputed to believers, procures for them the reward of a happy immortality.”—*Portable Evidence*, p. 58.

“In himself, indeed, as a transgressor from his birth, he is vile and polluted; but, by the blood of Jesus sprinkled on his heart, his conscience is purged from every dead work; and having obtained an interest in the Saviour of men, he wears a robe of righteousness, in which there is no spot.”—p. 138.

Compare the extracts from J. J. Gurney, with the following, from Barclay and Pennington:—

“Thy last argument, from 2 Cor. v. 21, is most absurd and impious, for accordingly it would follow, that as Christ was made sin for us, or suffered for our sins, who had himself had no sin—no, not in the least—so we may be made righteous before God, though we have no righteousness, no holiness, no faith, no repentance, no mortification, no good thing wrought in us. And doth not this strengthen the wicked, ungodly, and profane, in their presumption to have title to Christ's righteousness?”

“We find the apostle makes a far better inference from Christ, his dying for us. 2 Cor. vi. 15: ‘He died for all, that they who live might not any longer live to themselves, but to God.’ Yea, and everywhere he holdeth forth inward holiness and righteousness as that without which no man can lay claim to Christ. ‘If any man be in Christ, he is a new creature;’ but he doth not say, God repute him a new creature, though he be not really renewed.”—R. BARCLAY, *Truth Cleared*, vol. i., p. 177.

“He whom God makes righteous, was ungodly before he made him righteous. There was nothing but unrighteousness could be imputed to him in transgression, before he gave him his Son, and made him righteous in his Son. For nothing is righteous with

God, but Christ; and man only as he is taken into his righteousness, which is done, not by believing from the bare letter, but by receiving of faith in the life."—ISAAC PENNINGTON'S Works, p. 97.

"Faith is the gift of God, and this gift justifies—this gift is the justification—this is that which God imputed for righteousness."—*Ibid.*

"The faith is in the blood, and the blood in the Son; and in the true receiving of the Son, both the faith and the blood are known and felt. These are true words, though hard to the fleshly ear."—*Ibid.*

COMMENTS,

ON IMPUTATIVE RIGHTEOUSNESS.

THE quotation from "Portable Evidence," p. 58, is, as usual, so short, as unfairly to represent the author's meaning. The whole passage is this:—

"On the same principle, it was through the medium of his humanity that Jesus fulfilled the whole law of God, and *bequeathed to his disciples, in every age, a perfect pattern for the regulation of their conduct.* [Yet, surely, it is because of his infinite worth and dignity in the glorious Godhead that Christ becomes our righteousness; and that his righteousness, imputed to believers, procures for them the reward of a happy immortality.]"

It will be seen, in comparing the passage selected from Barclay, that he is contending with a holy earnestness against the Antinomian doctrine, that neither repentance, nor mortification of self, "nor any good thing wrought in us, was essential to salvation; but that the elect were to depend upon the imputed righteousness of Christ alone."

Now, in order that the doctrine of J. J. Gurney, with this monstrous perversion of scriptural truth, should correspond, it was necessary to omit the first part of the passage, in which the regulation of conduct, by the perfect pattern of Christ, is set forth; and accordingly it is omitted. In this, as on the

subject of justification, the modern and the ancient advocate for our Christian principles are placed at variance *only* by taking a very contracted view of the scope of their Essays.

Antinomianism was the prevalent heresy of the age of Barclay; and against it our early Friends maintained an unwavering testimony. But that they ever denied the doctrine of Scripture, that faith is imputed to the believer for righteousness, that we have no righteousness of our own, and that we are to be saved by the righteousness of Christ, nothing can prove, but a selection from their writings, upon the principles on which the compiler has quoted from J. J. Gurney.

The passage quoted by the Compiler, from I. Pennington, shows that that eminent minister coincided with the doctrine of imputed righteousness, so far as it is taught by J. J. Gurney in the passages before us.

George Whitehead is equally clear :—

“That we are not pardoned, justified, redeemed or saved, by our own righteousness, works, merits, or deservings, but by the *righteousness, merits, and works of this our blessed Lord and Saviour Jesus Christ*, being both imparted and *imputed to us*, as He is God, made unto us, wisdom, righteousness, sanctification, and redemption.”—Evans’s Exposition, p. 74.

See also E. Burrough, p. 99.

No one can read J. J. Gurney’s works with an unprejudiced mind, without perceiving that belief and faith are used as convertible terms, and always, unless the contrary be shown by the context, in the sense of that true and living faith which works by love, to the purifying of the soul; and the simple observation destroys at once all the unfounded and ungenerous inferences of the Compiler.

“Nothing short of an absolute uninterrupted righteousness can possibly merit the reward of a joyful eternity. Our own righteousness is justly compared to ‘filthy rags:’ it has been defiled by inward impurity; it has been scattered and broken by multitudinous transgression. [Our only claim on the heavenly inheritance, there-

fore, consists in this :—that God is pleased to impute to those who believe, the perfect righteousness of our Lord Jesus Christ,] who was a Lamb without blemish and without spot, and whose fulfilment of the whole law sealed by his death, was infinitely meritorious in the Divine sight.”—J. J. GURNEY, *Essays*, p. 555.

“Man by nature is the child of wrath, labouring under the curse of the law, the awful sentence of eternal death. What, then, can be conceived more adapted to this need than justification, a plenary remission of all his sins, through the atoning sacrifice of Christ, and a free acceptance of him as righteous, for the sake of a righteous Saviour? Here he finds reconciliation with a God of justice, deliverance from condemnation and eternal punishment, and a well-founded hope of immortal bliss. The utmost claims of the law are satisfied; the holiness of the Creator is more than ever manifested; and the broken-hearted sinner reposes in peace, on the bosom of infinite mercy. [In himself, indeed, as a transgressor from his birth, he is vile and polluted, but by the blood of Jesus sprinkled on his heart, his conscience is purged from every dead work; and, having obtained an interest in the Saviour of men, he wears a robe of righteousness in which there is no spot.] God accepts him in the Beloved, and adopts him as a child of grace and as an heir of glory.”—p. 138.

“Such was the righteousness of the Lord Jesus Christ, and such is the righteousness, therefore, which through faith is imputed to the Christian. A very slight degree of reflection on the divine nature and infinite dignity of the Son of God, as well as on the perfections of his human character, may serve to convince us, that as, on the one hand, he was, on account of his spotless innocence, entirely suited to be a sacrifice for sin; so, on the other hand, his fulfilment of the whole moral law, and more especially his obedience unto death, were infinitely meritorious in the sight of God the Father. When, therefore, we read that the righteousness of Jesus Christ is imputed to the believer, we may reasonably understand such a doctrine to import, that we are not only saved through the sacrifice of Jesus Christ, but rewarded through his merits. Our sinfulness may be properly said to have been imputed to Christ, because, when he underwent the penalty which that sinfulness demanded, he was dealt with as if he had been himself the sinner; and it is, I apprehend, on a perfectly analogous principle, that his righteousness is said to be imputed to us; because, through the

boundless mercy of God, we are permitted to reap the fruits of it. We are regarded as if, like him, we were absolutely guiltless, and are, therefore, delivered from everlasting punishment. We are graciously accepted, as if, like him, we had meritoriously fulfilled the whole law of God, and are therefore rewarded with never-ending felicity. Thus it is, that, in consequence of his union through faith with Jesus, the head of the church, the Christian is not only protected from the pains of hell, but is in possession of a well-grounded claim on the joys of heaven. Thus it is that grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord."*—p. 437.

"As the blood of Christ is effectual for the cleansing away of the believer's guilt, and his righteousness all-sufficient for meriting the believer's reward, so it is another most important feature in the glad tidings of the Christian dispensation, that Christ is himself the unfailing protector and advocate of his people."—p. 38.

"We do, indeed, renounce the possession of justification, by the imputation of Christ or his righteousness, performed without men, by men, while they are in the degenerate state, and unconverted, and unreconciled, and unborn again; for by such profession of justification many deceive their souls; *but yet we say, that righteousness is imputed to us, and reckoned unto us who believe in Christ, and have received him*; even the obedience and sufferings, that he performed without us, is ours, who have received him within us and witnessed Christ in us, and therefore we are not reprobates; yet *we do acknowledge, he wrought perfect righteousness by obedience and sufferings without us, and that righteousness is ours by faith*, which faith hath received Christ to dwell in us; and he and his righteousness, his obedience and sufferings, we enjoy in us in spirit. If any can receive it, let them, for that he wrought righteousness, this is acknowledged; but who have a part in this righteousness, that is disputable."—E. BURROUGH, *Defence of Friends*, p. 287.

* In the next section of the "Essays on Christianity," J. J. Gurney has largely insisted on the influence of the Holy Spirit, and on its practical results; thus evidently endeavouring to hold the balances of divine truth with an even hand.

ON THE SABBATH.

MUTILATED EXTRACTS.

"IN applying to the Christian's day of rest the name of Sabbath, I consider that I am fully justified, both by the simple meaning of the word," &c. &c.—J. J. GURNEY'S Works, preface, p. v.

"The moral, and therefore permanent, nature of that divine institution," &c.—p. 1.

"And the day on which Jesus rose from the dead, had been hallowed* by the Lord himself," &c.—p. 85.

"The Lord of the Sabbath was again honouring the day which he had chosen for himself," &c.—p. 23.

"On this hallowed* day, we are bound by a sacred obligation," &c.—p. 102.

"The whole man ought, then, to be presented a living sacrifice unto God."—p. 104.

"Although these assemblies [in the middle of the week] are the means of much edification, they are seldom found to serve the purpose of social worship and communion in their full extent."—p. 107.

Compare the extracts from J. J. Gurney, with the following from R. Barclay:—

"We may not, therefore, think with the papists, that these days are holy, and lead people into a superstitious observation of them; being persuaded that all days are alike holy in the sight of God."

"We, not seeing any ground in Scripture for it, cannot be so superstitious to believe, that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true Christian Sabbath; which, with Calvin, we believe to have a more spiritual sense: and therefore we know no *moral obligation*, by the fourth command or elsewhere, to keep the first day of the week *more than any other*, or any holiness inherent

* * The word *hallowed* is here evidently used in a general and familiar sense, as marking the fact that on the first day of the week, Christ rose from the dead. J. J. Gurney has, in the same work, plainly stated, like Robert Barclay, that there is no inherent holiness in this day more than in any other; but only that God has ordained that one day in every seven, or every seventh day, should be a day of rest and religious edification.

in it. But, first, forasmuch as it is necessary that there should be some time set apart for the saints to meet together, to wait upon God; and, secondly, that it is fit sometimes they be freed from their outward affairs; and thirdly, that reason and equity doth allow that servants and beasts have some time allowed them to be eased from their continued labour; and, fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes, we find ourselves sufficiently moved for these causes to do so also, without superstitiously straining the Scriptures for another reason, which, that it is not to be there found, many Protestants—yea, Calvin himself, upon the fourth command, hath abundantly evinced. And though we, therefore, meet and abstain from working upon this day, yet doth that not hinder us for having meetings also for worship at other times.”
—R. BARCLAY, *Apology*, Prop. xi., p. 349.

“And the Lord’s people have frequent times, more than once a week, wherein, laying aside their outward affairs for a season, they may and do meet together to wait on the Lord, and be quickened, refreshed, and instructed by him, and worship him in his Spirit, and may be useful one unto another in exhortation, or any other way, as the Lord shall furnish.”—*Truth Cleared*, vol. i., p. 204.

“And it were sad if the Lord had allowed but one day of seven unto this effect.”—*Ibid.*

“And our souls do often bless the Lord in allowing as many times of refreshment and strengthening, to the establishing and confirming us in his love and life, and disburdening our minds of earthly things much more frequently than in one day of seven,” &c.
—*Ibid.*

See also the discipline of the Philadelphian yearly meeting.

COMMENTS,

ON THE SABBATH.

WHILE the extracts made by the Compiler are not to be relied on as fairly representing the sentiments of J. J. Gurney, it is freely admitted, that his views on the Sabbath are in some respects different from those which some other Friends entertain: but that this was ever regarded an essential doctrine

of our Society, cannot be proved. It is entirely an isolated question, having no bearing upon other points, and is itself quite minor. Upon such points, the experience of all Christians, as well as other communities, shows that men must be left to form their own opinions, without being called to account for them.

"Among the early Christians, the first day of the week was almost universally called the Lord's day,* an appellation for which we have apostolic authority in the book of Revelation. Since, however, this title includes the sacred name, the familiar use of it appears to be undesirable; and I have therefore more usually adopted the term sabbath day. [In applying to the Christians' day of rest and worship the name of sabbath, I consider that I am fully justified, both by the simple meaning of the word,] and by the express language of the fourth commandment."—J. J. GURNEY'S *Work on the Sabbath*, preface, p. v.

"[The moral, and therefore permanent, nature of that divine institution,] which devotes *every seventh day* to a holy rest, may be fairly deduced from the earliest records relating to the subject. The history of the glorious works which occupied in succession the six days of creation is completed by the following description of the first sabbath."—p. 1.

"When the apostle wrote, Jerusalem was still standing, and their sabbaths were still regularly observed. Now Paul appears to have been convinced, at an earlier date than many of his brethren, that the shadows of the law were no longer binding. While, therefore, he dealt very tenderly with the Jewish believers, and forbade not their adherence to the practices of their forefathers, he plainly declared that Christians were free to pursue their own course, and that no man might judge them in relation to these ordinances. 'Let no man, therefore, judge you in meat and in drink, or in respect of a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ.' The word sabbath has been understood by some commentators as here importing the Jewish festivals in general; but I conceive it points more especially to the days set apart, under the law, for rest and holy convocations, and more especially to the seventh day of the week. No Christian was any longer bound to observe these Sabbaths, or

* Revelation i. 10.

to practise these ceremonies by which they were distinguished. All that appertained peculiarly to the Mosaic dispensation had now passed away; the shadow was exchanged for the substance, [and the day on which Jesus rose from the dead had been hallowed by the Lord himself] for his own worship, and for the rest and religious edification of his believing children."—p. 82.

"This day was called, among the primitive Christians, as well as generally by the ancient fathers of the church, 'the Lord's day;' partly because it was appointed as a memorial of his resurrection, and partly because it was peculiarly dedicated to his service. It was towards the close of the apostolic age, and long after the destruction of Jerusalem, that the apostle John thus designated the Christian Sabbath. When banished, in his old age, to the Isle of Patmos, and separated from communion with his brethren, he appears to have been careful, even in his solitude, to keep that day holy; for he informs us, that he was 'in the Spirit on the Lord's day,' when he heard behind him the voice of Christ, and received the messages which he was afterwards to deliver to the churches. Doubtless it was to the apostle a time of deep retirement of mind; and wonderful indeed were the visions to which, on that hallowed occasion, his eye of faith was opened. [The Lord of the Sabbath was again honouring the day which he had chosen for himself.]"—p. 83.

"But the most important duty of the Sabbath is of a public nature. [On this hallowed day, we are bound by a sacred obligation] to manifest our allegiance to the King of kings by publicly assembling in order to worship him. It is through this means 'especially that the Sabbath becomes a sign between us and our God, by which we are marked as his children, and by which it is clearly shown to the world around us that he is the God who sanctifies us, and whom we esteem it our highest privilege to serve and adore.'"—p. 102.

"Nor ought we to forget that diligence which is necessary in order to our constant attendance on public worship, is equally so for its right performance. On these occasions the devotional feelings should have their full sway, and the mind be directed with all its energies to the performance of our highest duty. [The whole man ought then to be presented a living sacrifice unto God.]"—p. 104.

"It is a most desirable practice, adopted by many religious

societies, to meet for the purpose of public worship at least once in the course of the week, as well as on the Sabbath. [Although these assemblies are the means of much edification, they are seldom found to serve the purpose of social worship and communion in their full *extent*.]* I believe that the persons who are the most diligent in performing this Christian duty are precisely those who set the highest value on the Sabbath day."—p. 107, *note*.

"In the course of this visit, I have had, with painful feelings, to deplore the apparent state of forgetfulness of God, which, in my apprehension, too generally prevails amongst the people I have visited. This appears a very awful subject to me, when I consider, that many of my fellow-mortals, whose souls are equally precious in the divine sight with my own, and for whom Christ died as well as for myself, are thus advancing in the direct road to destruction; seeing that, according to the general tenor of the Holy Scriptures, not only the desperately wicked, but all those who forget God, shall be turned into hell; and according to my apprehension, *this state of forgetfulness of God has no feature more prominent* than that of the abominable neglect of the day of the week called Sunday, which is peculiarly set apart, by the common consent of all professing Christians, for the service of Almighty God. Bear with me, O Prince, for I dare not hesitate in saying, that I believe it is a very reprehensible and abominable thing in the Divine sight."—THOMAS SHILLITOE'S Journal: Extract of a Letter to the Prince of Waldeck, p. 381.

"In the course of a long journey of a religious nature which I have recently performed, through some parts of the continent of Europe, afflicting have been the feelings produced on my mind on observing, in the different places where my lot has been cast, with how little respect and attention the first day of the week (called Sunday) was regarded: how much this day, designed principally for religious edification and the service of God, was abused by all classes and ranks of the people, and occupied in business, amusement, and dissipation. On reflecting at times on the way most likely to be effectual for the removal of the evils which this forgetfulness has evidently produced, I have been ready to say in my heart, there is no hope; but on my arrival at Basle, and observing the more becoming manner in which its inhabitants pass this day—

* Simply because of non-attendance.

all labour and business being suspended, and all dissipation and amusement entirely prohibited—these circumstances, with the quiet and order that prevailed in the streets, exhibited a cheering proof of what a well-regulated police is capable of effecting in the observance of this day, in a manner more conformable to *Divine command*; which was, that *one day in seven should be set apart for the service of God*; and I am not able to discover, in any part of the *Old or New Testament*, that it has been annulled or made void.

“Ye governors, whose duty I apprehend it to be to hold up and strengthen the hands of the magistrates in their important duty, read in the epistle of Paul to the Romans, xiii. 4, where you will see that, according to the words of the apostle, you are to be found ministers of God for the encouragement of those that do well, and as his ministers for the punishment of those who do evil, by violating any of his divine commands, as it respects *Sabbath-breakers* as well as *house-breakers*; for the same divine lawgiver who declared, ‘Thou shalt not steal,’ declared also, ‘*Thou shalt keep holy the Sabbath day*’; and by one of the apostles we are expressly told, that he that *offends in one point is guilty of all*’; which I understand to mean, is equally a transgressor in the sight of God; and in the truth of this declaration *I am a firm believer*.”
—Letter to the Governor, &c., of the Town of Geneva, p. 381.

“In conclusion, it is necessary for us plainly to distinguish between the dictates of true religion and those of superstition, in reference to our present subject. I would suggest, that it is *unscriptural, and therefore superstitious, to imagine that a superior sanctity actually attached to any one day of the revolving week* over others. As with Homer of old, every passing day and night was sacred; much more so must it be to the Christian, who knows that the presence of the God he worships pervades all space, and his providence all time. Neither is it possible for us to determine the question, whether the Sabbath day, which we may presume was observed by the patriarchs, was, in fact, the seventh day of the week, as reckoned from the beginning of the world. It is obvious that, in the course of ages, circumstances might easily occur which would disturb the reckoning, and equally so that this question is of *no practical importance*. We must not, indeed, forget that from the very revolution of the earth on its axis, it is impossible for all men to keep their Sabbath day at the same time.

"All that we can infer from God's hallowing the seventh day, and from his instituting a Sabbath for men after the model of his own; all that we can gather from the nature and reason of the case, or from the example of the Lord's servants in every age, is this, *viz.*, that, in the march of time, God claims every recurring seventh day as peculiarly his own. In that perfect wisdom with which he adjusts all the claims of human duty in even balances, he has ordained that this proportion of our time should be devoted, without interruption from our temporal callings, to religious purposes. In that pure benevolence with which he seeks the happiness of mankind, and even of inferior animals, he has made (as I believe) a perpetual decree, that every six days of labour shall be succeeded by a seventh day of rest."—J. J. GURNEY'S Work on the Sabbath, p. 30.

ON PRAYER.

MUTILATED EXTRACTS.

"No one can, with any show of reason, deny, that our Lord's precept respecting our entering into the closet, shutting the door, and praying to our Father, who seeth in secret, is to be understood literally; and, therefore, such a practice, as far as circumstances allow, is universally incumbent on Christians."—Observations, p.

"It must be our frequent practice, especially at the commencement and end of each day, to retire into solitude, and there seek for ability to pour out our prayers to the Lord with a diligent and fervent spirit; nor ought we to forget that we may be assisted in the performance of this Christian duty by kneeling down in a deliberate and solemn manner," &c.*—p. 291.

"With respect to our children more particularly, it is surely our duty, by watchful instruction, and sometimes by uniting with them in their private religious exercises, to train them in the habit of daily prayer, just as we see the parent bird, by frequent example and experiment, teaching and inducing her young ones to use the wings which God has given them."—Essay on Love to God, p. 95.

* The latter part of this passage has been omitted in the last edition, which is the case with many other of the garbled extracts.

Compare the Extracts from J. J. Gurney, with Barclay and Pennington :—

“We find that Jesus Christ, the author of the Christian religion, prescribed no set form of worship to his children.”—R. BARCLAY, *Apology*, prop. xi., p. 364.

“If any object here, that the Lord’s prayer is a prescribed form of prayer, and, therefore, of worship given by Christ to his children, I answer first: This cannot be objected by any sort of Christians that I know, because there are none who use not other prayers, or that limit their worship to this. Secondly, this was commanded to the disciples while yet weak, before they had received the dispensation of the gospel. Not that they should only use it in praying, but that he might show them, by one example, how that their prayers ought to be short, and not like the long prayers of the Pharisees: and that this was the use of it appears by all their prayers, which divers saints afterwards made use of, whereof the Scripture makes mention; for none made use of this, neither repeated it, but used other means, according as the thing required, and as the Spirit gave utterance. Thirdly, that this ought to be understood, appears from Rom. viii. 26, where the apostle saith, ‘We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us,’ &c. But if this prayer had been such a prescribed form of prayer to the church, that had not been true, neither had they been ignorant what to pray for, nor should they have needed the help of the Spirit to teach them.”—p. 364; *note*.

“Our adversaries, whose religion is all for the most part outside, and such whose acts are the mere product of man’s natural will and abilities, as they can preach, so can they pray when they please, and, therefore, have their set particular prayers. I meddle not with the controversies among themselves concerning this, some of them being for set prayers as a liturgy, others for such as are conceived extempore; it sufficeth me that all of them agree in this, that the motions and influence of the Spirit of God are not necessary to be previous thereunto, and therefore they have their set times, in their public worship, as before and after preaching, and in their private devotion, as morning and evening, and before and after meat, and other such occasions, at which they precisely set about the performing of their prayers, by speaking words to God, whether they

feel any motion or influence of the Spirit or not; so that some of the chiefest have confessed, that they have thus prayed without the motions or assistance of the Spirit, acknowledging that they sinned in so doing; yet, they said they looked upon it as their duty so to do, though to pray without the Spirit be sin. We freely confess, that prayer is both very profitable and a necessary duty, commanded and fit to be practised frequently by all Christians; but as we can do nothing without Christ, so neither can we pray without the concurrence and assistance of his Spirit. But, that the state of the controversy may be better understood, let it be considered, first, that prayer is twofold—inward and outward. Inward prayer is that secret turning of the mind to God, whereby, being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness, and misery, it looks up to God, and, joining with the secret shinings of the seed of God, breathes toward him, and is constantly breathing forth some secret desires and aspirations to him. It is in this sense that we are so frequently in Scripture commanded to pray continually, which cannot be understood of outward prayer, because it were not possible that men should be always on their knees, expressing words of prayer; and this would hinder them from the exercise of those duties no less positively commanded. Outward prayer is when, as the spirit, being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty, by a superadded motion and influence of the Spirit, to bring forth audible sighs, groans, or words, and that, either in public assemblies, or in private, *or at meat, &c.*

“As, then, inward prayer is necessary at all times, so long as the day of every man’s visitation lasteth, he never wants some influence, less or more, for the practice of it; because he no sooner retires his mind, and *considers himself in God’s presence, but he finds himself in the practice of it.* The outward exercises of prayer, as needing a greater and superadded influence and motion of the Spirit, as it cannot be continually practised, so neither can it be so readily, so as to be effectually performed, until his mind be some time acquainted with the inward,” &c.—p. 392.

“If any man know not how to pray, neither can do it without the help of the Spirit, then it is no purpose for him, but altogether unprofitable, to pray without it.”—p. 397.

“Mark, all prayer and supplication must be in the Spirit; yea, it must be always in the Spirit, which speaks in the heart to God, and makes the intercession, or it is no prayer. If a man speak ever so much from his own spirit, with ever so much earnestness and affection, yet it is no prayer, no true prayer, but only so far as the Spirit moves to it, and so far as the Spirit leads and guides in it.”—ISAAC PENNINGTON'S Works, vol. i., p. 41.

COMMENTS,

ON PRAYER.

NOTHING but a most forced construction of the author's meaning can place him at variance with R. Barclay on this subject.

First, R. Barclay contends against a set form of prayer: will any one say that J. J. Gurney advises this?

R. Barclay affirms, that we can only rightly pray as we are assisted by the Holy Spirit. It is to seek for this very assistance that J. J. Gurney invites his readers. It is upon a single misconstruction of the meaning of the latter, that the objections to the passages quoted rests. He is frequently represented as enforcing the necessity of daily utterance of prayer. *He does no such thing; but he does teach, what is perfectly consistent with the spirit of R. Barclay's doctrines*, the necessity of daily “*seeking ability*” to pray.

Now in these very terms he plainly acknowledges *all* that R. Barclay contends for; and by a fair construction, the passage last quoted, in relation to the training of children, must be understood in the same way.

“[No one can, with any show of reason, deny, that our Lord's precept, respecting our entering into the closet, shutting the door, and praying to our Father, who seeth in secret, is to be understood literally; and therefore such a practice, as far as circumstances will allow, is universally incumbent on Christians.] If we would grow in grace, and in the knowledge of our Lord Jesus Christ, [it must be our frequent practice, especially at the commencement and end of each day, to retire into solitude, and there to *seek for ability*

to pour out our prayers to the Lord with a diligent and fervent spirit. Nor ought we to forget that we may be assisted in the performance of this Christian duty by kneeling down in a deliberate and solemn manner.] For the practice of kneeling, in private as well as in public prayer, we have a clear and abundant warrant in Scripture; and it is surely a blessed circumstance, when our whole man, body as well as soul, is reverently bowed before the Lord our God. It has often been remarked, that the secret breathing of the soul, and the inaudible sigh of the broken spirit, are prayer in the sight of God, and *this is certainly true*; but we ought not to rest satisfied with these alone. Prayer flowing from the heart, and yet flowing in words, was plainly commanded by our Saviour, when he said, 'After this manner, therefore, pray ye: Our Father,' &c.—J. J. GURNEY, Observations.

"Many are the significant hints given to us in Scripture, on the subject of family religion. The Lord knew that Abraham would command his children, and his household after him, 'to keep the way of the Lord.' Joshua said, 'As for me and my house, we will serve the Lord.' The Israelites were commanded to teach the Lord's precepts to their children, and to speak of them as they sat in their houses; and the Passover was celebrated among them separately in every family. David said, 'I will walk within my house with a perfect heart.' Cornelius feared God with all his house. There was a church in the house of Nymphas, and another in that of Philemon, their respective families doubtless being united in the fellowship of the gospel, and in the daily worship of God. There can, indeed, be no doubt, that nearness of natural connexion ought ever to be accompanied among Christians by a corresponding intimacy in matters of religion. Husbands and wives, parents and children, brothers and sisters, should be helpers of each other's faith and joy, and should account it a privilege of no trifling value, to frequent the throne of grace in each other's company. [With respect to our children more particularly, it is surely our duty, by watchful instruction, and sometimes by uniting with them in their private religious exercises, to train them in the habit of daily prayer; just as we see the parent bird, by frequent example and experiment, teaching and inducing her young ones to use the wings which God has given them.]"—Essay on Love to God, p. 95.

"Although I believe that the various religious duties, which I have been endeavouring to point out, may claim the increased atten-

tion of Friends, it is *far from being my desire to excite an activity which is not of God: no more important lesson is to be learned in religion than that of our own nothingness.*"—Observations, p. 270.

See also page 292; "Essay on Love to God," p. 103; also, I. Pennington, pp. 60, 63, 65.

ON WORSHIP.

MUTILATED EXTRACTS.

"IN frequenting the solemn assemblies of the Lord's people, we ought to cultivate a joyful and thankful spirit, to train our minds to a vivid perception of the beauty of holiness, and to delight ourselves in the worship of God. Let us ever remember, that on these occasions we meet for the purpose of commemorating the glories of creation, the wisdom and goodness of Providence, and the wonders of redeeming love."—Work on the Sabbath, p. 105.

Compare the extracts from J. J. Gurney, with the following, from Barclay, Penn, and Pennington:—

"We judge it the duty of all to be diligent in the assembling of themselves together." "And, when assembled, the great work of one and all ought to be, to wait upon God, and, returning, ought of their own thoughts and imaginations to feel the Lord's presence, and know a gathering into his name indeed, where he is in the midst, according to his promise; and, as every one is thus gathered and so met together inwardly in their spirits, as well as outwardly in their persons, then the secret power and virtue of life is known to refresh the soul, and the pure motions and breathings of God's Spirit are felt to arise, from which, as words of declaration, prayers or praises arise, the acceptable worship is known, which edifies the church and is well-pleasing to God. And no man here limits the Spirit of God, nor bringeth forth his own conned and gathered stuff, but every one puts that forth which the Lord puts into their hearts; and it is uttered forth, not in man's will and wisdom, but in the evidence and demonstration of the Spirit and power of God. Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified: yea, it may and hath often fallen

out among us, that divers meetings have passed without one word, and yet our souls have been greatly edified and refreshed, and our hearts wonderfully overcome with the secret sense of God's power and spirit."—R. BARCLAY, *Apology*, prop. xi., p. 351.

"As the Lord wrought effectually by his divine grace in the hearts of his people, so he thereby brought them to a divine worship and ministry. Christ's words they came to experience, *viz.*, that God was a spirit, and that he would therefore be worshipped 'in the spirit and in the truth,' and that such worshippers the Father would seek to worship him. For, bowing to the convictions of the Spirit in themselves, in their daily course of living, by which they were taught to eschew that which was made manifest to them to be evil, and to do that which was good, they, in their assembling together, sat down, and waited for the preparation of this Holy Spirit, both to let them see their own states and conditions before the Lord, and to worship him acceptably; and as they were sensible of wants, or shortness, or infirmities, so, in the secret of their own hearts, prayer would spring to God through Jesus Christ, to help, assist, and supply; but they did not dare to awaken their beloved before his time, or approach the throne of the King of Glory till he held out his sceptre; or take thought what they should say, or after their own or other men's studied words and forms: for this were to offer strange fire, &c. So that it is this people's principle, that fire must come from heaven, life and power from God, to enable the soul to pour out itself acceptably before him; and when a coal from his holy altar touches our lips, then can we pray and praise him as we ought to do."—WILLIAM PENN, *Primitive Christianity Revived*, ch. x.

"What is the worship, or what are the sacrifices, which the true worshippers offer up to God in his holy place? Answer: The gifts of his Spirit: these they offer up, and nothing else. The breathings which the Father gives into the heart of the child, they are breathed back unto him in the same spirit of life; in the living sense, in the quickening power. Nothing of man's wisdom, nothing of man's invention, nothing according to man's will, nothing that would please the flesh or seem glorious in its eye, is offered up here; but the exhortations, or directions, or reproofs, that spring up in God's light, in God's wisdom, they are given forth in the leadings and by the guidance of his Spirit, and they reach to the hearts of those to whom he pleaseth to direct them; and this is the ground of such meltings, and breakings, and convictions of soul (and such-like

inward operations), as are frequently found in such assemblies. For the living God is there, and the dread of his power overspreads the hearts of such as are gathered into and assembled in his name, and the life springs in the earthen vessels, and the savour is precious to all that have their spiritual senses."—ISAAC PENNINGTON'S Works, vol. ii., p. 249.

COMMENTS,

ON WORSHIP.

THE quotation upon this subject is clearly made with the same invidious object. The whole complaint rests upon a misconception.

J. J. Gurney does not affirm, that the training of the mind to the perception of the beauty of holiness is worship, but he does recommend it as a preparation for worship. It is by fixing the mind on holiness that we are enabled to withdraw it from the things of the world, and are in a state of preparation to receive those precious influences which are necessary before we can perform true worship.

"Under the gospel dispensation, the worship of God is at once simple and spiritual; it is the communion of the soul of man with his Creator, by the direct influence of his Spirit, and through the sole mediation of our Lord Jesus Christ."—Distinguishing Views, p. 172.

Thus, his views of worship are clearly expressed.

"[In frequenting the solemn assemblies of the Lord's people, we ought to cultivate a joyful and thankful spirit, to train our minds to a vivid perception of the 'beauty of holiness,' and to delight ourselves in the worship of God. Let us ever remember that on these occasions we meet for the purpose of commemorating the glories of creation, the wisdom and goodness of Providence, and the wonders of redeeming love.] Let us rejoice in the presence of that Saviour who is risen from the dead, is enthroned in glory at the right hand of the Father, is touched with a feeling of our infirmities, and ever liveth to make intercession for his people."—Work on the Sabbath, p. 105.

"Our profession and our desire, when we meet together to worship God, is, to perform this sacred duty in spirit and in truth. To

this end, we conceive that a condition of outward silence is pre-eminently adapted; for worship in spirit and in truth consists neither in the practice of typical rites, nor in the forced or formal use of words, which may or may not agree with the feelings of those who utter them, or in whose behalf they are spoken; but in the communion of the soul with God, in inward prostration before him, and in those heart-felt offerings of prayer and thanksgiving, which, in order to enter into the ears of the Lord of Sabaoth, need not the intervention of any vocal utterance."—*Observations*, ch. x., p. 298.

"A second particular, indispensably requisite for a true and spiritual worship, is, waiting upon God. The worshippers of the Almighty Jehovah, must not only be humbled and cast down under an awful apprehension of his divine power and majesty; they must not only feel their own vileness and wants; but they must also look upwards unto God as unto the Father of mercies, the fountain of wisdom and life, the author of every good and perfect gift. Their expectation must be placed on him alone, and they must learn patiently to wait upon him, until he shall be pleased to reveal his mercy, and to bestow upon his unworthy children 'grace to help in time of need.' On the subject of this important part of true worship, none of the sacred writers appears to have received a more powerful impression than the devout and afflicted David: 'Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God, until that he have mercy upon us. My soul, wait thou only upon God, for my expectation is from him. Wait on the Lord: be of good courage,'" &c.—p. 303.

"Lastly, the vision of John affords us a noble illustration of the silence of expectation, united with the purest and most reverential worship of the Lord Almighty. We read, that when the Lamb had opened the seventh seal, the seal under which were hid such deep mysteries, there was silence in heaven for about the space of half an hour. What can be more sublime, than the idea which is here presented, of the solemn stillness of the innumerable heavenly host, while they were bowed in awful prostration before God, and waited for the fresh manifestations of his glorious power? It may well be conceived that even among saints and angels, such a silence was found to be a blessed introduction to new and living songs of thanksgiving and praise."—p. 317.

ON THE RESURRECTION OF THE BODY.

MUTILATED EXTRACTS.

"As it relates to the faithful followers of Christ, the resurrection of the body clearly forms a part of the scheme of redemption," &c.—*Portable Evidence*, p. 151.

"With respect to the impenitent wicked, their lot during the separate state is described as one of pain and punishment."—*Essays*, p. 134.

"He (man) has within him a never dying spirit, and even that part of him which is destined to moulder in the grave, shall, in the end, be found the seed of a spiritual body, and shall be clothed with incorruption and immortality."—p. 141.

Compare the extracts from J. J. Gurney with the following, from George Fox's Works:—

"Is this not your condition, that make such a work about the body of Christ, and with what bodies people shall be raised up? And the apostle saith to such, 'Thou fool! that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest, not that body that shall be.' So he tells here plainly, it is not the same; and calls thee a fool that questionest. If thou sowest wheat or other corn, let the husbandman answer thee this."—p. 466.

"And the apostle further saith, 'Behold, I show you a mystery; we shall not all sleep, but we shall all be changed.' Mark! be changed—so not the same, which the husbandman will teach thee."—p. 46.

"And Christ saith, 'Verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' So, what the husbandman soweth, whether wheat or other seed, he soweth. Mark: he soweth not that body that shall be, but God giveth it a body as it pleaseth him, and to every seed its own body."—p. 949.

COMMENTS,

ON THE RESURRECTION OF THE BODY.

THAT our early Friends believed in the resurrection of the body is plainly asserted by more than one of them; while it is equally clear that they thought it presumptuous to go beyond the letter of Scripture upon so mysterious a subject.

“But because we dare not be so foolishly inquisitive as to say with what bodies shall they arise; therefore, do some say, we deny both the resurrection of the body of Christ, and of all that shall or will be dead; but this also is false, for every man shall be raised in his own order, but Christ the first fruits.”—JOHN CROOK, *Evans’s Exposition*, p. 114.

“And we believe that they shall be raised with the same bodies, so far as natural and spiritual, corruptible and incorruptible, terrestrial and celestial, can be the same.”—*Ibid.*

“Nor is his (Christ’s) body of a perishing nature, but a glorified body, like unto which we believe ours shall be changed and fashioned.”—GEORGE WHITEHEAD.

Will any one say that J. J. Gurney goes further than this? Will any one say he ought to have stopped short of it? And what are we to think of an effort to destroy the reputation of a Christian minister by such an appeal to the prejudice and ignorance of members of his own society? The doctrine of the resurrection of the body has been the subject of much idle speculation, and has been used to give currency to many superstitious notions. Short extracts have been selected, to endeavour to show that J. J. Gurney holds the doctrine which is by implication charged upon him as a heresy; and the reader is left to infer, that he holds all those extravagant and superstitious opinions which are associated in the reader’s mind with this doctrine; while a fair selection would show, he goes as far as Scripture and our early Friends have gone, and no further.

“We have already remarked, that while Christianity confirms

the presumptions of reason, that the soul survives the body, it reveals the additional doctrine, that in the last day all men will be raised from death—the just to happiness, the unjust to shame and misery. [As it relates to the faithful followers of Christ, the resurrection of the body clearly forms a part of the scheme of redemption.] It is represented in Scripture as the last step to the fulness of their happiness, and as a blessing bestowed upon them through the mediation of that Redeemer who has himself triumphed over death—whose resurrection is the pledge of theirs.”—*Portable Evidence*, p. 151.

“First, [with respect to the impenitent wicked, their lot, during the separate state of existence, is described as one of pain and punishment,] or, in language more or less metaphorical, as one of fire and imprisonment. Although our Lord’s parable of the rich man and Lazarus probably presents to our view a fictitious history, yet we have every reason to allow that the doctrines which it so clearly conveys to our understanding are the doctrines of absolute truth. The rich man, who refused to exercise the offices of Christian charity towards his afflicted neighbour, dies ; and while his body is mouldering in the grave, while his relations are continuing to live on the earth, he is himself described as being in hell, a victim to the devouring flames.”—p. 138.

“Such, then, are the principles on which the Scriptures teach us, that the child of Adam, however vain and transitory in one point of view, is, nevertheless, born for eternity. [He has within him a never-dying spirit, and even that part of him which is destined to moulder in the grave, shall, in the end, be found the seed of a spiritual body, and shall be clothed with incorruption and immortality.] If he is wicked and disobedient, after his death he is reserved in pain and darkness for the righteous judgment of God ; after his resurrection, that judgment will be consummated. If he is righteous, when he dies his disembodied soul ascends into regions of bliss ; when he is raised from the dead the whole man will be renovated, and will enter into the fulness of the glory of Christ.”—*Essays*, p. 193.

“While the passages of Scripture which thus unfold to us some of the hidden mysteries of the separate state of existence afford an ample evidence that there is in us a living substance by which our identity is preserved, and which cannot die, there is yet another point of view in which man is represented by the inspired writers as

the heir of an endless futurity. In an awful day to come, his mortal part shall put on immortality; his corruptible shall be clothed with incorruption; the man who sleeps in the dust of the earth shall be quickened—shall be raised from a state of death—shall stand alive before the judgment seat of the Almighty.

“This doctrine, though fully revealed in its several majestic particulars only under the dispensation of the gospel, was by no means entirely unknown to the ancient Israelitish church. It cannot with reason be denied that Job spake of his resurrection from the dead, when with so much emphasis he declared his faith in that Redeemer by whom this wonderful change will be effected:—‘I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me,’ Job xix. 25, 27. The same subject must have been opened to the view of David when, primarily in reference to the Messiah, and secondarily in relation to himself, he used the following expressions:—‘For thou wilt not leave my soul in hell, (or rather, my life or person in the grave,) neither wilt thou suffer thine holy one to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore,’ Psalm xvi. 10, 11. And again—‘As for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness,’ Psalm xvii. 15. Lastly, in the book of Daniel we have a yet clearer exhibition of the doctrine in question:—‘And at that time (said the angel to the prophet) shall Michael stand up, the great prince which standeth for the children of thy people. And many of them (or the multitude of them) that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt,’ xii. 1, 2.

“In the passage now cited from the prophecies of Daniel, the doctrine of the resurrection is brought forward in immediate connexion with that of retribution; and we are assured by him of the truth that both the good and the wicked shall rise from the dead. That truth was afterwards declared, in terms which appear to be too clear to admit of any misconception, by Jesus Christ himself:—‘The hour is coming,’ said he to the Jews, ‘in which all that are in the graves shall hear his voice (the voice of the Son of God), and shall come forth; they that have done good, unto the resurrection of life,

and they that have done evil, unto the resurrection of damnation,' John v. 28, 29. I cannot perceive that these pointed and plain expressions are capable of being explained in any merely metaphorical sense; and accordingly it may be observed that the apostles of our Lord (who, either by verbal communication or by spiritual illumination, derived from Him their whole doctrinal system), uphold the same expectation of the actual raising up of the dead, both of the good and the wicked, in order to their being rewarded according to their works. When Paul was making his apology before Felix, he said, 'But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers; and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust,' Acts xxiv. 14, 15.

" 'And I saw a great white throne, and him that sat on it,' says John, in the Revelation, in evident allusion to the very same doctrine,— 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell (or the grave) delivered up the dead which were in them; and they were judged every man according to their works,' Rev. xx. 11—13. In these several passages no distinction is pointed out between the manner of the resurrection of the good, and the manner of the resurrection of the wicked. Both descriptions of men are simply represented as rising, and rising in order to be judged. But the resurrection of the righteous will nevertheless be unquestionably distinguished by glorious circumstances, altogether peculiar to themselves. Often it is described as connected with a scene of un-mixed joy and happiness—as the consummating event by which Christians are to be introduced to their crown of glory—as a privilege which, when viewed in all its parts, is exclusively their own. 'And this is the will of him that sent me,' said the Lord Jesus, 'that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day,' John vi. 40. 'Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day,' verse 54. The epistles of Paul more especially abound in declarations respecting the final resurrection of the righteous;

and so deeply was this subject engraven on his mind—so present was the prospect in his view—so much was he accustomed to regard this future event as the means appointed for the completion of the Christian's hope and consolation—that when he speaks of the glorious expectations of the saints in the church militant, it is often their resurrection from the dead, rather than the immortality of their souls, upon which he dwells and expatiates. 'God,' he says, 'hath both raised up the Lord, and will also raise up us by his own power,' 1 Cor. vi. 14. 'He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you,' 2 Cor. iv. 14. 'But I would not have you to be ignorant, brethren, concerning them which are asleep: that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words,' 1 Thess. iv. 14—8.

"The apostle Peter declares that God 'hath begotten us again unto a lively hope by the resurrection of Jesus Christ,' and he assures us that the eternal and undefiled inheritance which is enjoyed by the risen Saviour is reserved for us also, 'who are kept by the power of God through faith unto salvation, ready to be revealed in the last time,' 1 Peter i. 3, 5.

"This particular view of the subject is largely explained by Paul in his epistle to the Corinthians. Christ rose from the dead through the power of the Father, and his resurrection is not only the prototype or pattern, but the sure and certain pledge, of ours. 'But now,' says the apostle, 'is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards, they that are Christ's at his coming,' 1 Cor. xv. 20, 23. Jesus Christ, the Captain of our salvation, is 'the first born from the dead,' and when that day shall arrive, which is appointed for the termination of his mediatorial reign, and for the consummation of the whole Christian economy,

he will complete the gracious designs of the Father Almighty, by raising his followers from death, and by changing those amongst them who shall be still alive, that all may be thenceforth conformed to his image in glory. Now, if there be still introduced the question, which the apostle in his argument on the subject supposed to be addressed to him by his opponent, 'How are the dead raised up, and with what body do they come?' we may answer, in the first place, as the apostle answered: 'Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption,' ver. 50. And, in the second place, we may adduce the clear doctrine of Scripture, that the body, which in that glorious day will be bestowed upon the saints, is a spiritual body, resembling the body of Christ himself: 'Beloved, now are we the sons of God,' said the apostle John to the primitive Christians; 'and it doth not yet appear what we shall be; but we know, that when he shall appear we shall be like him, for we shall see him as he is,' 1 John iii. 2. 'There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly,' 1 Cor. xv. 44, 49; compare Phil. iii. 20, 21: 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' Thus it is that the Redeemer of mankind will complete his career of victory over every opposing power, by destroying that last enemy, death. 'Behold,' says the apostle, 'I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory,' 1 Cor. xv. 51—54."—Essays, p. 186, *et seq.*

ON THE ATONEMENT.*

MUTILATED EXTRACTS.

"BEHOLD the glorious partner of the Father's throne, freely opening his bosom to the vials of his wrath, groaning and bleeding on the cross," &c.—*Essay on Love to God*, p. 40.

"Let us call to mind, that in that hour of unutterable desertion, the righteous vengeance of God, against a guilty world, was poured forth upon the innocent substitute."†—p. 45.

COMMENTS,

ON THE ATONEMENT.

THE doctrine of the vicarious suffering of Christ—in other words, the doctrine that he suffered "the just for the unjust," that "the chastisement of our peace was upon him," that "by his stripes we are healed"—was never denied by Friends. It is lamentable to see some of this body endeavouring to approach as near the opposite doctrine as they think they can safely venture. What our early writers did deny, was, "the dangerous notion of his having paid, and his Father exacted, that strict and rigorous satisfaction, by undergoing the self-same punishment, and pains, that the damned suffer in hell."—See "*Switch for the Snake*," by J. Wyeth, p. 71.

The first doctrine is that of the Bible, of our early Friends, and of J. J. Gurney; the last, however individuals, from sinister feelings, may endeavour to fasten upon them or him, is taught by neither.

It may be worth remarking, that J. Wyeth, in reply to the charge that the Quakers denied the satisfaction made by

* The Compiler has made no extracts of comparison on the Atonement, nor on the following subject of Original Sin, from the writings of our early Friends, contrasted with those of J. J. Gurney; yet it is supposed that he is condemned, as entertaining sentiments not approved by the Society of Friends. Some of the terms used, it is admitted, are seldom found in their writings on the atonement; but it would be well to consider, before we pass judgment, whether they are not tenable.

† Both the above passages have been omitted in the last editions.

Christ, says, "It is false," and he might with equal sincerity have said that the Church of England do deny the satisfaction; for, to come nearer, "the satisfaction which is positively denied by us, is as positively denied by the Church of England;" implying that our doctrine and that of the Church of England upon this great subject was the same, a sentiment which is somewhere expressed by William Penn.

"[Behold the glorious partner of his Father's throne, freely opening his bosom to the vials of his wrath, groaning and bleeding on the cross,] in the nature of man, and bearing in his own body on the tree, the penalty of the sins of all men: great as is the happiness of knowing the love of Christ, we must freely confess with the apostle, that 'it passeth knowledge.'"—*Essay on Love to God*, p. 48.

"At length, however, that hour arrived. Let us, then, follow him to the garden of Gethsemane, and mark his agony and bloody sweat, when he poured forth his soul with 'strong crying and tears' unto God; let us listen to his prayer, 'If it be possible, let this cup pass from me;' and again, 'If this cup may not pass from me, except I drink it, thy will be done;' let us view him with our mind's eye, betrayed by his familiar friend, a prey to his malicious foes, bending under the weight of his cross, borne along by the multitude to Calvary, nailed to the fatal tree; let us observe the veil of darkness which overspread the face of nature, and hear his piercing cry, 'My God, my God, why hast thou forsaken me?' [let us call to mind, that, in that hour of unutterable desertion, the righteous vengeance of God, against a guilty world, was pored forth upon the innocent substitute;] that he was then bearing upon himself the inconceivable burthen of the sins of all men. Thus only shall we appreciate, with any degree of exactness, the sufferings of the Lamb of God. Well might the rocks be torn asunder, and the veil of the temple be rent from top to bottom; well might the bodies of the saints which slept, awake from death's slumber, at the moment which closed these solemn hours of darkness and woe; when he said 'It is finished,' and bowed his head, and gave up the ghost."—p. 56.

"Christians have not unfrequently been accused of assuming, as the foundation of their doctrine of atonement, the natural implacability of God towards man; and of holding the notion, that God

was rendered placable by the involuntary sufferings of a harmless unoffending substitute. That such, and similar statements of the opinions of Christians are, for the *most part*, *gross misrepresentations*, and that no such views have ever been entertained by any reflecting or consistent theologian, I am fully persuaded. Be that as it may, however, these unquestionably are not the views of the atonement presented to us in the Bible. There we plainly learn, that the incarnation, humiliation, sufferings, and propitiatory sacrifice of Christ, were ordained by the Father himself, as the means through which, in his own infinite knowledge and wisdom, he saw fit to provide for the satisfaction of his justice, and, at the same time, for the pardon and restoration of a lost and sinful race of his creatures. And these eternal counsels were so far from being the effect of any essential implacability in the mind of God, that the divine attribute to which they are uniformly ascribed in Scripture, is the very opposite of such a quality. It is *placability*, it is *mercy*, it is *love*. 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life,' John iii. 16. 'God is love.' 'In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him,' 1 John iv. 8, 9. Now the Father and the Son (as we have already found abundant occasion to remark), are indissolubly one in purpose as well as in essence; and, in the gracious designs of the former for the salvation of man, the latter is represented in Scripture as a voluntary co-operator, actuated by the same divine impulse of unmerited love. It was the Son of God who undertook the cause of man, Heb. ii. 16. In his adorable condescension, 'he made himself of no reputation, took upon him the form of a servant, humbled himself, and became obedient unto death, even the death of the cross,' Phil. ii. 7, 8. 'He offered himself without spot to God.' 'Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God,' Eph. v. 2. 'Unto him that loved us, and washed us from our sins in his blood . . . be glory and dominion for ever and ever. Amen,' Rev. i. 5, 6. Compare Eph. v. 25; John x. 17."—*Essays*, p. 426.

"The humiliation and sacrifice of the Lord Jesus, although required by the Divine holiness and justice, is not to be regarded as that which rendered God placable, but as a means for saving man-

kind, ordained by the Father himself, and voluntarily submitted to by the Son, in consequence of their common attribute of mercy and love."—p. 430.

"We follow not formally, but we believe in, and are convinced, fully convinced, of the doctrines of the Christian religion: the incarnation, glory, life, death, mighty miracles, and various circumstances relative to the holy life of Jesus, as in the volume of the book it is written; and can, in an awful and reverent sense, commemorate those vast and most interesting events.

"We admire with humble hearts and minds the awful transactions of that time, when sweat like drops of blood ran from the face of the holy Jesus; when being in agony he prayed more earnestly; when he was betrayed, his sacred head crowned with thorns, his face spit upon, was most ignominiously treated, and, as a sheep before her shearers is dumb, he complained not.

"We behold him in his agonies on Calvary's mount, offering himself as a sacrifice for the sins of the whole world, that he might purify us by the shedding of his precious blood—more precious than the blood of bulls and goats, or any other that was shed under the law. We believe in his amazing mercy in offering himself there, when laden with the *immense weight of the sins of mankind*, and the immediate sense of the Father's presence withdrawn. He was left to suffer alone under this extreme pressure, crying out, 'Eloi, Eloi, lama sabacthani,'—was crucified, dead, and buried."—Defence of Friends, Preface, p. xiii.

"This Priest Stephens asked me, why Christ cried out upon the cross, 'My God, my God, why hast thou forsaken me?' and why he said, 'If it be possible let this cup pass from me, yet not my will, but thine be done?' I told him, at that time the *sins of all mankind were upon him*, and their iniquities and transgressions with which he was wounded, which he was to bear, and to be an offering for, as he was man; but died not, as he was God. So in that he died for all men, tasting death for every man, he was an offering for the sins of the whole world. This I spoke, being at that time in a measure sensible of Christ's sufferings."—GEORGE FOX's Journal, p. 86.

ORIGINAL SIN.

MUTILATED EXTRACT.

"Prone to iniquity and transgressors from the womb, we are alienated from God," &c.—Essays, p. 510.

COMMENTS,

ON ORIGINAL SIN.

THIS short sentence, designated by the title of Original Sin, is selected from "Christian Essays," the essay "On Faith." We cannot discover that J. J. Gurney has ever written exclusively upon the doctrine of original sin. The sentiments contained in his writings respecting the fall of man, appear to be consonant with those acknowledged by our society, unless we make the expression, "transgressors from the womb," an evidence of difference, which, as it is not used to elucidate this subject, does not (we think) give authority to charge him with entertaining the doctrine of original sin. Similar language is used in Scripture, *viz.*, "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies," Psalm lviii. 3. "Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb," Isaiah xlv. 3.

"And now, before we bring this section to its conclusion, it is desirable that our most serious attention should be directed to the contrast so clearly drawn in Scripture between the respective effects of believing and of not believing in the gospel and in Christ. 'He that believeth and is baptized shall be saved; he that believeth not, shall be condemned,' Mark xvi. 16. 'He that hath the Son hath life; and he that hath not the Son of God hath not life,' 1 John v. 12. 'He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him,' John iii.

36. These awful passages of Scripture may be regarded as the plain and positive declarations of a divine decree; and this decree will, I believe, be found on examination to be both reasonable and just. That it is reasonable will presently appear from the consideration of the actual condition of unregenerate man. We are by nature the children of wrath. [Prone to iniquity and transgressors from the womb, we are alienated from God,] who is the source of all happiness; and in the world to come, eternal separation from him, and therefore eternal misery, is the appointed consequence of our evil doings. Now, God has ordained a plan of divine mercy and wisdom for our redemption—a plan through which we may be reconciled to his favour, and delivered from guilt and sin: and faith is that principle in the human mind, by which alone (according to the known constitution of our nature,) this plan can be accepted and applied. Since, then, it is only the *believer* who accepts the mercy of God in Christ Jesus, and applies it to his own condition, it follows in reason, that the *unbeliever* is not saved. He is subject, like other men, by nature to the wrath of God; and since he neglects, or refuses to avail himself of the only means by which that wrath can be removed, the consequence is plain and inevitable,—‘the wrath of God abideth (or continueth) on him.’”—Essays, p. 509.

“Now, the Scriptures teach us, that the fall of our first parent from a condition of natural righteousness to one of natural sinfulness—from a condition in which he was heir of the blessing, to one in which he was the subject of the curse—was the immediate cause of moral degeneracy, and, therefore, of punishable guilt, in the whole family of his descendants. The apostle expressly states the doctrine, that ‘by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; that through the offence of one many are dead; that the judgment was by one to condemnation; that by one man’s offence death reigned by one; that by one man’s disobedience many were made sinners; that in Adam all die,’ Rom. v. 12—19; 1 Cor. xv. 22.”—p. 209.

“That Adam and Eve fell from their original righteousness and became sinners; that in consequence of this mournful change the whole race of their descendants inherit a sinful nature; that the heart or inward disposition of the natural man is infected with sin, and ever prone to evil; that unregenerate men are in a condition of darkness, alienated from the life of God by the ignorance which is

in them, and incapable of understanding divine truth by their own wisdom; that they are under the dominion of Satan; that they are dead in trespasses and sins, and universally sinners, as is amply proved by the historical as well as the didactic parts of Scripture; and, finally, that being sinners, they are all guilty before God, and justly liable to the curse of the law.”—p. 218.

“Lastly, we find it plainly recorded, that when Adam and Eve gave way to the first temptation of their adversary, they became transgressors, and lost the moral image of God; that from them the whole race of their descendants have inherited a nature infected with sin and prone to evil; that all mankind, in their fallen nature and without grace, are in a condition of darkness and alienation from God; that we are universally sinners, and that, as such, we are individually liable to the operation of the curse of the law. ‘The soul that sinneth it shall die.’”—p. 548.

“That Adam is a public person is not denied, and that through him there is a seed of sin propagated to all men, which, in its own nature, is sinful, and inclines men to iniquity.”—R. BARCLAY’S *Journal*, p. 105.

LETTER TO FRIENDS

OF THE

MONTHLY MEETING OF ADRIAN, MICHIGAN.

BY JOSEPH JOHN GURNEY.

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised."—*Heb. x. 23.*

AN address to the Friends of the monthly meeting of Adrian having been put into our hands, (which was written by J. J. Gurney, whilst in America, and published with the sanction of the Meeting for sufferings at New York,) we think we cannot give a more clear and concise summary of his religious views and opinions, than by inserting it in this little volume; leaving the impartial reader to decide whether such are, or are not, the sentiments of a genuine Friend.

LETTER.

DEAR FRIENDS,

Having made a pretty general visit to Friends of Farmington Quarterly Meeting, resident in the State of New York, I feel no small regret that I am not likely to have any opportunity of visiting your branch of that Quarterly Meeting, other calls of duty having arisen to prevent my so doing. Thus the prospect of coming to Michigan seems now to have closed upon me.

Under these circumstances, I trust I may be permitted to throw off, in writing, a burden of religious exercise which has been pressing on my mind in consequence of the late secession of a number of persons who were once united with you in religious fellowship. In common with others who are interested in the welfare of our religious body, I have much deplored this circumstance. I am fully persuaded that the grounds on which this secession is represented to have taken place, are fallacious; and that the principles of divine truth, as they have been always held by the Society of Friends, will stand the test of close investigation; being truly those of primitive, unadulterated Christianity.

I understand that among the causes alleged for this secession, is the supposed existence of a difference of opinion in the Society, on the important topics of the *divine authority of the Holy Scriptures, and justification by faith in our Lord and Saviour Jesus Christ.*

Now, although it is possible that individuals amongst us may have imbibed erroneous sentiments on these points, it may be safely asserted that the Society of Friends, as a body, have always maintained a sound and scriptural view respecting them; and that, since the late lamentable separation in America, nothing amounting

to a division of sentiment can fairly be said to have existed among Friends, on these vital doctrines.

First, With respect to the Holy Scriptures, the testimony of the Society from its earliest times, to their divine authority, has surely been explicit and undeniable. Although Friends have carefully abstained from applying to them the title, "Word of God"—a title which they believe it safest to restrict to that Saviour of whom the Scriptures testify—they have ever been willing to acknowledge that the several books of the Old and New Testament contain the *words of God*—that they were given by inspiration of God—and are therefore unalterably stamped with the seal of divine authority. It is probable that no religious society has ever put forth a clearer declaration, on this subject, than that which was issued by the Yearly Meeting of London, in its general epistle for the year 1836. It is as follows:—

"It has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures, of the Old and New Testament, were given by inspiration of God: that therefore the declarations contained in them rest on the authority of God himself; and there can be no appeal, from them, to any other authority whatsoever: that they are able to make us wise unto salvation through faith which is in Christ Jesus, being the appointed means of making known to us the blessed truths of Christianity; that they are the only divinely authorised record of the doctrines which we are bound, as Christians, to believe, and of the moral principles which are to regulate our actions; that no doctrine which is not contained in them can be required of any one to be believed, as an article of faith; that whatsoever any man says or does, which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion."*

* The epistle containing the above declaration was republished by the Yearly Meeting of Friends, in New York, 1837, with the following minute: "The contents of the general epistle of the Yearly Meeting held in London, being valuable, and particularly interesting at the present time, in the evidence which it furnishes, that our religious Society, in Europe and America, is united in the faith of the Gospel, it was concluded, in order that our absent Friends may participate in the benefit to be derived from its perusal, that five thousand copies be printed for distribution, and the representatives are requested to apportion them amongst our Quarterly Meetings."

"SAMUEL PARSONS, Clerk."

With respect to the second point alluded to—the acceptance and forgiveness of men through faith in Jesus Christ, as the one great sacrifice for sin—it is certainly true, that the Society of Friends has never dared to restrict the mercy of God to that part of mankind which is favoured with a knowledge of the Holy Scriptures, and of the Saviour of whom they testify. We have always professed our belief, that all who are obedient to the measure of the light of Christ, graciously bestowed upon them, as a guide to direct the conscience, are accepted of God the Father, through the meritorious death and sacrifice of his beloved Son—even though they have never heard the name of Jesus. “In every nation he that feareth God, and worketh righteousness, is accepted of him.” But as it relates to those to whom the truths of Christianity, as recorded in the Holy Scriptures, are made known, Friends have ever insisted on the necessity of a heartfelt belief in those truths, in order to salvation. They have always acknowledged, and do still acknowledge, that when the Holy Spirit has convinced the sinner of his sins, and has produced in him “repentance towards God, and faith towards our Lord Jesus Christ,” he is through this faith reconciled to the Father, and receives redemption through the blood of Christ, even the forgiveness of sins. “For all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus,” Rom. iii. 23—26. “Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God,” Rom. v. 1, 2. “But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him,” ver. 8, 9.

The truths declared in these and similar passages of Scripture have ever been held sacred by our religious society, and have been openly professed by our responsible meetings and accredited writers. It forms no exception, as I apprehend, to this remark, that some of our early Friends were accustomed to apply the term

"justification," in a two-fold point of view ; first, to the forgiveness and acceptance of the penitent sinner, through the atoning blood and meritorious righteousness of our Lord Jesus Christ ; and secondly, to that blessed work of inward sanctification, whereby the soul is purified, and man is made actually just.

Richard Claridge, for example, has stated his views on the subject with great clearness. "In a word," says he, "if justification be considered in its full and just latitude, neither Christ's work without us, in a prepared body, nor his work within us, by his Holy Spirit, are to be excluded ; for both have their place and service, in our complete and absolute justification. By the propitiatory sacrifice of Christ, without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed : and by the mighty work of Christ within us, the power, habits, and nature of sin are destroyed ; that as sin once reigned unto death, even so now grace reigneth unto eternal life, by Jesus Christ our Lord ; and all this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith ; Christ being the author of eternal salvation to none but those who obey him."—On Justification, p. 79.

We acknowledge that even in the first sense of the term here set forth, no man can be *justified*, while he continues in his sins. Sinful man can have no well-grounded hope of acceptance with God, and of the forgiveness of his past transgressions, through the blood of Jesus, until he repents and turns away from his iniquities. But justification, in the second sense—that is, sanctification—has ever been regarded by our society as a gradual work ; and as such, it is surely represented in the Holy Scriptures. "The flesh lusteth against the spirit, and the spirit against the flesh," and long and arduous, for the most part, is the conflict between them. But those who humbly endeavour to "walk after the Spirit," will obtain, under grace, an ever-growing mastery over the carnal mind ; and will finally be made "more than conquerors" through him who loved them, and gave himself for them. Thus, and thus alone, can they be prepared for the enjoyment of that pure inheritance, which Christ has purchased for them with his own blood.

Here it may be well to remark, that the doctrine of the forgiveness of sins, through the propitiatory death of our Lord Jesus Christ, is inseparably connected with that of his true and proper

divinity. While it is evident that Christ died on the cross only as man—seeing that “he took upon him the seed of Abraham, *that he might taste death* for every man,” Heb. ii. 9—16,—it is equally clear, that the efficacy of his atonement, for the salvation of sinners, essentially depended on the glorious fulness of his divine nature. No mere creature could bear the burden of the sins of mankind. “Herein is love; not that we loved God, but that he loved us, and sent *his Son* to be the propitiation for our sins,” 1 John iv. 10.

Our early Friends were well aware of the connexion which subsists between these sacred truths. They fully and freely acknowledged the eternal divinity of Christ—the Word who was in the beginning with God, and was God; as well as that of the Holy Ghost, the Comforter, by whose influence the children of God are sanctified, and prepared for eternal glory. They were always ready, when occasion required it, to declare their belief in the Father, in the Son, and in the Holy Ghost—one God, blessed for ever.

“We believe,” says George Fox, “concerning the Father, Son, and Spirit, according to the testimony of the Holy Scriptures, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs; 1st. That there is one God and Father, of whom are all things; 2d. That there is one Lord Jesus Christ, by whom all things were made, who was glorified of the Father before the world began, who is God over all, blessed for ever. 3d. That there is one Holy Spirit, the promise of the Father and the Son, and leader, and sanctifier, and comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are ONE—even the Father, the Word, and the Spirit.”—(Answer to all such as falsely say the Quakers are no Christians, pp. 26, 27.)

The remarks which have now been made, may introduce us to a clear view of the doctrine of Friends on the subject of baptism and the supper of the Lord. They have never denied either the one or the other; but while they apprehend that the maintenance of any ceremony appertaining to the flesh, in connexion with Christian worship, is at variance from the spirituality of the religion of Jesus, and is nowhere enjoined in the New Testament, they insist on the necessity of a true baptism; and also of a true eating of the flesh of the Son of Man, and drinking of his blood.

That true baptism they believe to be "the washing of regeneration, and renewing of the Holy Ghost," wherein alone, we are baptized, by one Spirit, into one body." It is the baptism which comes from Christ himself; and is evidently connected with Christ, and with the faith which is in him, in that apostolic chain, "One Lord, one faith, one baptism," Eph. iv. 5.

The true and saving supper of the Lord, we apprehend to be a spiritual feeding on Christ—an appropriation of him to our need, as the one great sacrifice for sin, by a living faith, under the immediate influences of the Holy Spirit. We believe that in thus eating the flesh of the Son of Man, and drinking his blood, Christians may enjoy a true communion with their holy Head, and one with another, when no ceremony is performed, and when no words are spoken—when they are gathered together in solemn silence before the Lord. Then can they often make the grateful acknowledgment, "We have an altar, whereof they have no right to eat which serve the tabernacle," Heb. xiii. 10.

One of the charges often brought against our religious society is that while we confess the immortality of the soul, we deny the Scripture doctrine of the resurrection of the dead. But this charge was openly rebutted by our forefathers in the truth; and the Society has repeatedly confessed a belief in both these doctrines. While Friends have ever adhered to the declaration of Paul, that "flesh and blood cannot inherit the kingdom of God," they have plainly acknowledged their belief that, in the Lord's own time and way, a spiritual body will be given to his saints, like unto the body of the Lord himself. If the question be asked, With what body shall they come? we answer with that apostle, "That which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body," 1 Cor. xv. 35—44.

I apprehend, therefore, that on a fair review of the acknowledged sentiments of Friends, those persons are left without excuse who forsake us under the notion that the Society has ever countenanced a departure from a sound, sober, and scriptural view of those inter-

esting topics. It was a noble declaration of Robert Barclay's, on behalf of the Society—"We do firmly believe that there is no other gospel or doctrine to be preached, but that which was delivered by the apostles: and do freely subscribe to that saying, 'Let him that preacheth any other gospel than that which hath been already preached by the apostles, and according to the Scriptures, be accursed.'"—*Apology, Prop.* iii.

It is surely a matter of deep regret when any persons who love the Lord Jesus Christ, and are no strangers to the practical value of our principles, are induced, on so fallacious a plea, to abandon those comprehensive views of the doctrine of the Spirit, which characterise our religious body, and which lie at the root of all our distinguishing Christian testimonies.

While the declarations of the society respecting the divine authority of the Holy Scriptures are full and explicit, Friends have always upheld the influence of the Holy Spirit operating immediately on the mind of man, as the *primary source* of all true knowledge of the things of God. Without it, the Scriptures themselves never would have been written; or, if written, would never have possessed that divine authority from which there is no appeal. Without it no man can savingly understand, or receive into the heart, those blessed truths which the sacred writers were inspired to promulgate. "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God," 1 Cor. ii. 11. Equally certain is it that this divine influence is the very spring of that true life in the soul, out of which arises every Christian virtue in the present state of being, and an eternity of happiness and glory in the world to come. "Who-soever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life," John iv. 14.

The Holy Scriptures plainly declare that Christ tasted death "for every man"—that he was "the propitiation for the sins of the *whole world*." It is in admirable accordance with this truth, that Friends have often declared their belief, not only that every penitent sinner who comes in faith to Jesus, receives redemption through his blood, even the forgiveness of sins; but that, in virtue of this precious sacrifice, a measure of the influence of the Spirit is bestowed on all men, to enlighten and direct the conscience, and to lead them in the way of righteousness;—that thus He who died for all, is, by his Spirit,

that "true Light which lighteth every man that cometh into the world," John i. 9. We acknowledge that amongst the most ignorant and degraded of mankind, this light doth indeed shine in darkness, and the darkness comprehendeth it not. But we believe that even among the most uncultivated heathen tribes, an appeal might successfully be made to that sense of right and wrong, which God has bestowed upon them. And where the coming of Christ in the flesh is made known, we may, like our forefathers, boldly call upon our fellow-men to mind the light of the Holy Spirit shining in their hearts, which would not only convince them of their sins, *but lead them to the Saviour, that they may receive remission of sin through his blood.*

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit," John iii. 8. Friends have always pleaded for the *independent* character of that divine influence, which is thus compared to the wind blowing where it listeth. God can touch the hearts of men when and how he pleases, and with or without the intervention of outward means. We believe he is often pleased to visit the minds of his rational creatures—even of children—at unexpected moments, and when no words are spoken; bringing them into tenderness, and into an awful sense of his holiness. It is as the gracious visitations of the Holy Spirit are cherished and abode under, that the Christian character is gradually formed—"first the blade, then the ear, then the full corn in the ear."

We consider that the light of the Spirit of Christ, shining in the view of the soul, on the path of duty—while actions to be avoided are thrown into the shade—is a ray from the Sun of Righteousness, *perceptible* to the rational mind; and as this light is followed, in the obedience of faith, it will be bestowed in greater abundance—it will shine with redoubled brightness. Those who happily pursue this course, "walk in the light," as God is "in the light." They have "fellowship one with another," and the blood of Jesus Christ his Son "cleanseth" them "from all sin," 1 John i. 7.

"Examine yourselves," said the Apostle, "whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii. 5. In his believing followers, Jesus Christ dwells and reigns. He

is received into the heart by that living faith of which God himself is the author; and there he exercises a supreme government, by the immediate influence and blessed teaching of the Holy Spirit. "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John ii. 27.

It was in dependence upon the teaching and government of Christ, by his Spirit, that our primitive Friends were drawn to sit down together, in reverent silence, before the Lord; and it was their principle to refrain from the use of words on these solemn occasions, except under the immediate influence and fresh putting forth of the Holy Spirit. When no words were spoken amongst them, the Lord was still their teacher; and so effectually did he minister to them, that the floors of their meeting-houses were sometimes wet with their tears. On the other hand, when he saw fit to make use of the instrumentality of his servants, their preaching was lively and powerful; often accompanied by a weight and authority, which their adversaries were unable to gainsay or resist.

It is surely of vast importance to our welfare as a religious body, and to our usefulness in the church of Christ at large, that this testimony to the purity and spirituality of Christian worship and ministry should be maintained amongst us with immoveable steadfastness.

If, in many of our meetings, the voice of the preacher is seldom heard, may not this defect be ascribed to the benumbing influence of the world? If our young people would bow in humble submission to the cross of Christ, and give up all for Jesus, there can be but little doubt that he would select and qualify his ministers from among them; and that it would be given to these, under his own immediate putting forth, from season to season, livingly to declare the wonderful works of God. Gifts of a different character would be bestowed upon others—none would be idle or useless in the church of Christ.

Nor can it be doubted that the same divine influence, which would thus qualify them for usefulness as living members of the church, would, in the first instance, lead them to the faithful observance of our Christian testimonies, in their own conduct. They would no longer despise the day of small things; but would

be distinguished from a world lying in vanity, by plainness of speech, behaviour, and apparel, and by a life and conversation in other respects consistent with our Christian profession. A course of virtuous obedience to the manifestations of divine truth in the soul, in their daily and hourly practice, would be the means of preparing them (through the humiliation of the natural man) for the reception of those gifts of the Spirit by which they might edify the church, and extend the Redeemer's kingdom.

When we call to mind that our adversary the devil, "as a roaring lion, walketh about seeking whom he may devour," we may well feel the force of the apostolic precept, "Be sober, be vigilant," 1 Peter v. 8. Loudly are we called upon to stand on our watch, that we may descry every approach of our restless enemy, and experience deliverance from his many snares. This state of watchfulness in the Christian will often be associated with fervent prayer. May you, beloved brethren and sisters, be enabled to lead a life of prayer—to pray without ceasing—to walk with God, in the enjoyment of communion with him, and in humble dependence on his goodness and power.

The daily reading of the Holy Scriptures in your families, accompanied by silent waiting, for a short season, on the Lord; and more especially the diligent attendance on all your religious meetings, both for worship and discipline, are duties to which I feel bound to invite your close attention. These are not only reasonable services, due to our beneficent and Almighty Creator and Father; but means of religious improvement, by which, under the Divine blessing, you and your children will grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

It is lamentable to observe that the hours of the first day of the week, not occupied by our meetings for worship, are too often spent in idle, unprofitable conversation. May it be your concern, dear friends, on the afternoon of that day, to gather your families around you—each in his own dwelling—and to unite with them in the perusal of the Holy Scriptures, and also of other edifying works, especially the history and journals of our early Friends. These would be the means of informing our young people respecting the sufferings which our forefathers endured for the truth, and of exciting in them an earnest desire to walk by the same rule, and to mind the same thing. May the parents of young children among you be careful, from the first dawn of their intelligence, to imbue

them with the fear and love of God, to bring their wills into subjection, and to train them in the nurture and admonition of the Lord. The neglect of this early care and discipline amongst us has been the fruitful source of injury to the Society, and of deep affliction to many a feeling parent. And as the faculties of our children expand, it is surely incumbent on us to instruct them in a knowledge of the Holy Scriptures; to point out to them the gracious offices of the Saviour of men; and to explain to them the grounds of those principles and testimonies which distinguish us as a religious body. May you seek qualification from the Lord for the performance of these sacred duties.

The precept and the promise are equally clear, "Train up a child in the way he should go, and when he is old he will not depart from it."

Finally, beloved Friends, farewell! "Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you."

I am, your faithful and affectionate friend,

JOSEPH JOHN GURNEY.

Oswego, 9th mo. 23rd, 1839.

CONCLUSION.

IN conclusion we would observe, that the object, in collecting these papers together and making them public, was simply that of doing justice to an injured individual. It has not been done with a feeling of ill-will towards any, but rather with an earnest desire to promote the good of all, and that those who have been induced by a false zeal to attempt to destroy the reputation of a brother, may, by giving heed to a friendly warning, escape the woe which is attached to such as "take the righteousness of the righteous from him," Isaiah v. 23. The grand adversary of souls never has more valid cause for rejoicing, than when he succeeds in persuading those who have taken some straight steps to their feet, to believe that they have attained to a greater degree of holiness than others, nay, that they are even stationed on a pinnacle of perfect safety; for these are sure to be led into a judging and condemning spirit, endeavouring, as it were, to establish their own righteousness by picking holes in that of their neighbours. But "let him that thinketh he standeth take heed lest he fall."

Nothing can be more unjust, both to our early and later Friends, than the plan which some persons have lately adopted of publishing unconnected passages from their various writings, thus making them speak a language which the context clearly proves they never designed to speak. Very instructive is the declaration of the apostle Peter, that there are

some things in the epistles of his "beloved brother Paul" "hard to be understood," which, says he, "they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." Thus, from the earliest days of the Christian church, has the wily enemy of souls been seeking to beguile men from the simplicity of the truth as it is in Jesus, by inducing them to wrest even this best of books (which "is able to make wise unto salvation, through faith that is in Christ") to suit their narrow views and carnal inclinations. Placing undue dependence upon some of its blessed doctrines, and rejecting others, selecting passages to suit their preconceived opinions, they even make this sacred and inspired book to contradict itself. Whereas, if they were only willing, in the simplicity of little children, to embrace the whole system of divine truth, as it has been mercifully handed down to us in the Holy Scriptures, they would find that all apparent disagreements are strikingly and beautifully blended together, forming a perfect and harmonious whole.

It will be seen that we have not entered into J. Wilbur's charges against the yearly meeting's Committee, considering it quite superfluous to attempt to justify the conduct of a sound and judicious body, whose proceedings, in reference to the case in question, have received the sanction and approval of the whole yearly meeting of which they are members. Neither have we thought it necessary to notice the extraordinary effusions of different individuals which J. Wilbur has been at so much pains to collect, and which, if the mere opinion of any one man was deemed sufficient evidence against another, would certainly have some weight in condemning the accused. But considering the fallibility of all human beings, we do not admit that the sentiment of any individual is sufficient to convict another, especially *when that sentiment has been expressed in a moment of great excitement and under much mental infirmity*. The church is the only earthly tribunal to which a minister of our society is amenable in questions of faith and doctrine, and so long as he continues to receive credentials of unity from it, no man

has any right to question the validity of his claims. In the infinite variety of opinions which are entertained by different individuals, what a scene of confusion would inevitably ensue were any other course to be adopted ! We are far from intending by these remarks to condemn an honest acknowledgment of uneasiness, should it exist in the mind of any rightly-concerned member of the church in reference to another member, let his station in society be what it may ; but this acknowledgment should be made according to gospel order—" *Go and tell him his fault between thee and him alone.* If he shall hear thee, *thou hast gained thy brother*; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. If he shall neglect to hear them, *then tell it unto the church*"—mark these words—*unto the church, not unto the world*, even after he has refused to hear both thee and thy friends. If this truly Christian and scriptural rule of conduct had been more generally adopted, where would have been the malice, and anger, and tale-bearing, and detraction—where would have been the debates and schisms, which have so lamentably divided and distracted the religious world ? And let us ever remember, that while there are diversities of gifts and differences of administration, it is the same Lord who worketh all in all ; endeavouring to be clothed with that perfect charity which "never faileth," which "is not easily provoked," "thinketh no evil," "seeketh not her own ;" for is it not declared that, "although we speak with the tongue of men and angels," and "have the gift of prophecy, and understand all mysteries, and even give our bodies to be burned, and have not charity," "it profiteth us nothing ?" Let us, therefore, "owe no man anything, but to love one another," for "*love is the fulfilling of the law.*"

A FRIEND TO PEACE, TRUTH, AND JUSTICE.

7th mo. 8th, 1845.

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